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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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APRIL, 1861.

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DEFICIENCY.—It is with much anxiety that we call attention to the great deficit in Missionary funds this year, as compared with the corresponding period of the last year. The embarrassments of the country may be pleaded as one cause of this; but, must it not be also acknowledged, that the zeal of many has waxed cold? We earnestly solicit all who have not contributed, this year, to do so at an early day; and since the means of some, who have the willing mind, may be curtailed, are there not many sons and daughters of the Church who can supply this lack of service, and cheer the desponding hearts at the missionary posts in all our wide-spread field of labor?

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HELP FROM MISSIONARIES.—A Western Missionary writes: "In my last I requested you to retain five dollars on account of this parish for Domestic Missions. It was an advance of our Advent contribution. I now add five more to it; though the parish has not yet given me any thing on that account. I trust, however, that it will do something."

A Missionary on the Pacific coast, in the fullness of his heart determined to render all the help he can, writes: "Herewith I inclose you a check for \$50, the proceeds of our collection on Christmas-Day, for our Missions in Oregon and Washington. The uncertain state of things in the present dark and threatening aspect of our national affairs, prevents my engaging to collect \$100 during this year; but I believe that amount will be raised here, if our ability is continued."

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MISSIONARIES STRAITENED.—Another Missionary says: "I write to ask if it would be possible to send me a little money now? I am really

in need of it. I have worked most faithfully in this place, and with some success; but I have not been able to bring into the Church persons of much pecuniary ability. If I could hear from the Committee soon, I should be most grateful."

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MISSIONARIES LEAVE.—It must be a source of regret to all, that any of our faithful missionaries should find it necessary to write what we take from a recent communication, as follows: "Will you have the kindness to lay my resignation as Missionary before the Domestic Committee at the next meeting? This may seem to you like the desertion of a post of duty in time of trouble; but I could not remain longer without subjecting myself to the most vexatious embarrassments in providing for the wants of my family. Times have sadly changed. The painful anxiety in the public mind with regard to the future, and the unusual pressure in financial matters, prevent the people from contributing with their accustomed liberality towards the support of the Missionaries sent out among them."

Another, who has left his post for a new station, says: "The condition of my former field of labor was such that I was compelled to leave. For more than two years I struggled with the merest pittance from the people, in the hope that times would improve; but the contrary has been the case. That part of the country has not made the progress that has been anticipated. Yet the foundations of the Church are laid, and, as the population increases, those now feeble parishes will grow up, and be ultimately self-supporting."

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NEW-HAMPSHIRE.—The Bishop of New-Hampshire, in asking for the appointment of a new station in his diocese, gives a very gratifying account of the opening which it presents to the labors of the faithful Missionary whom he has selected for the post. An extract from his letter will be found on a subsequent page.

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TENNESSEE.—A recent letter from the Bishop of Tennessee in relation to missionary operations there, is of a most encouraging character. The first want in Tennessee has been that of laborers to till the ground. As the prospect of a better supply opens, the Bishop becomes anxious for the means of supporting the increasing number of Missionaries. After many particulars in reference to the work, he says: "All our missionary points, now occupied, promise very fairly. At Somerville and

Shelbyville churches are nearly finished. The church at Covington has, I hear, been relieved; and when I was at Chattanooga, a few days ago, measures were taken to relieve the church there also from debt. I have still about fifteen candidates for Orders, and how to provide for them I find exceedingly difficult."

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MICHIGAN.—The Bishop of Michigan, writing to the Domestic Committee in relation to the Missions in his diocese, closes with the following encouraging words: "We look forward to a rapid increase of the Church during the present year. God has blessed us hitherto. We have a diocese free from debt, and an energetic body of clergymen who are constant in season and out of season."

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TEXAS.—The Bishop of Texas writes: "I shall be much gratified if the Committee's good intentions can be carried out. I fear much embarrassment in all our financial operations. Our poor Missionaries will have a hard year of it. . . . So far, the Church appears to be passing unharmed through the fiery ordeal of the times. I trust in God it may continue so. She has kept aloof, and will, I am persuaded. God be with her, and with his faithful people every where."

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BISHOP LAY.—Under date of February 12th, the Missionary Bishop of the South-West writes from Fort Smith, Arkansas: "This frontier is likely to be the scene of disorder and confusion. Still I expect to leave home to-morrow or next day on a visitation of nearly three months."

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### O H I O .

Collamer—Rev. T. Corlett.

YOUR missionary would gratefully acknowledge the favoring providence of the Great Head of the Church, in blessing his feeble efforts to the good of those to whom he dispenses the word of truth.

Since my last report, we have completed our church at Collamer, and were grateful to God that we could offer it for consecration free from *all debt*. So in the presence of a large congregation and nine of the neighboring clergy, our beloved Assistant-Bishop consecrated the same to the service of Almighty God by the name of St. Paul's Church.

Much of the praise of completing this

church, and freeing it from debt, is due to the ladies of the parish.

We have acted on the principle of doing what we could without calling on others to assist us, as is too commonly the case, and doing no more than we could pay for; and God has crowned our efforts with his blessing, and saved us from many unpleasant things consequent on going in debt.

I think I may not hesitate to say (especially since the opinion which I have heard expressed by our beloved Bishop and the clergy who attended the consecration services) that we have a neat, substantial church. It is built of white sand-stone and is forty feet long and thirty feet wide, with a vestry-room ten by fourteen feet. The inside finish is grained oak.



The church, though as yet but small and feeble, must, from its delightful situation and its proximity to Cleveland, in time become an important parish.

The congregations have considerably increased since the church has been consecrated, and God be praised that there have been other indications of good among us.

At the consecration of the church one individual, whom I had but a short time before baptized, publicly professed her faith in Christ by the apostolic rite of confirmation.

Should my labors be continued here, I trust we may witness much of the fruits of God's Spirit, and many who shall make God's service their choice and delight, and finally be gathered with his redeemed children in glory everlasting.

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## I N D I A N A .

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### Valparaiso—Rt. Rev. Bp. Upfold.

THE impressions I had received of the promise and encouragement of this mission, have been fully confirmed recently by personal observation. On Quinquagesima Sunday I visited Valparaiso, and officiated in a commodious room sixty by forty feet, fitted up for our services, and permanently and exclusively engaged by the persons interested. In the morning I preached and administered the Lord's Supper to nineteen communicants, some of whom had come a distance of from eight to twelve miles, in quite inclement weather. In the afternoon the Rev. Mr. Wright preached and administered baptism. In the evening I preached again, and confirmed three persons, one of whom an aged lady, had been thirty-six years deprived of Church privileges. There were two other candidates prevented by sickness from participating in the rite. I preached again on Monday evening. On each occasion, although the weather was very inclement, the room was crowded, and many had to stand during the services. They have formed a good choir, and gave the music of the Church in full and in good style. Notice was given of a meeting for the organization of a parish. The Rev. Mr. Wright has made himself very acceptable. He is admirably calculated for the work, and is evidently doing it well. The prospect is truly encour-

aging, and if the enterprise is continued as it has been begun, and thus far carried on, I can not but anticipate a flourishing and self-supporting parish in the course of a year or two.

### Fort Wayne—Rt. Rev. Bp. Upfold.

I hereby give you notice that the missionary station at Plymouth, Marshall county, now served by the Rev. Almen Gregory, will, from and after the 1st of April next, cease to require your fostering care.

I have just returned from Plymouth, where I found a neat, commodious, and church-like edifice, which will accommodate some one hundred and fifty worshippers, recently erected, chiefly at the expense of Henry C. Carter, Esq., of New-York, who also gave two fine lots, together about three hundred feet square, for the site of the church, and also of a contemplated parsonage. The building is of plank, and it has cost \$750 only, exclusive of the benches and lectern, which will not exceed \$70 or \$80. Mr. Carter has contributed besides the lots, valued at \$250, about \$500 of the whole cost of the edifice.

The congregation is small and poor for the most part. It will henceforth be sustained in part by the Missionary Fund of the Diocese, in connection with a new missionary station at Warsaw, twenty-five miles distant.

Since my last report, I have visited several missionary stations at the North—Bristol, Elkhart, Goshen, and South-Bend—in all which places I found an encouraging state of things.

After remaining at home a week, I set off a week ago to-day on another visitation, which I mean to complete at this parish to-morrow. I preached at Delphi last Sunday twice, and administered the Lord's Supper, and at Logansport on Tuesday evening, and confirmed six persons. These two places are under the charge of the Rev. Mr. High, who is doing a good work and doing it well, in both places, twenty miles apart on the Wabash Valley Railroad. He informs me that Logansport will be self-supporting after this year; and from the manifest growth of the congregation, I am of the same opinion.

On Wednesday evening I officiated at Peru, fifteen miles farther up the Valley, and baptized an infant. This is a missionary station of the Diocese, and is chiefly served by myself, when I have



occasion to pass through it on my way to other points. It is thus kept up, and the little flock kept together. At nine the same evening I proceeded to this place, sixty miles farther up the Wabash Valley, and on Thursday went to Plymouth, sixty-five miles west from this place, on the railroad to Chicago, where I read prayers and preached last evening, and whence I returned at noon to-day.

To-morrow I preach twice and administer confirmation in Trinity Church in this city, and on Monday, if I can manage to rise at 4 A.M., which I must attempt, I hope to reach Indianapolis, one hundred and fifty miles, by noon of that day.

On Saturday I go to New-Albany and other places on the Ohio River, and on Easter Day I am to be at Terre Haute, on the Wabash River.

My health, having through the Divine blessing been almost entirely restored, I feel very little or no fatigue from traveling, but am rather invigorated.

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#### Valparaiso—Rev. Ed. P. Wright.

The town of *Valparaiso*, distant from Michigan City about twenty-two miles, is the county seat of Porter Co., and contains some twenty-five hundred inhabitants. It is situated in a rich agricultural district, at the junction of the Pittsburgh, Fort Wayne, and Chicago Railroad with the Chicago and Cincinnati direct, about fifty miles from Chicago.

Last October, acting upon the suggestion of my Bishop, I visited the town with the view of looking after the scattered members of our communion, and making arrangements for holding services in case "two or three" could be "gathered together" for that holy purpose. I found nine families in the town, and several in the country round—literally as sheep without a shepherd. So rejoiced were they at the prospect of having the church of their love established in their midst, that they hired and fitted up a very convenient hall, capable of seating one hundred and twenty-five persons. In this upper room we now hold regular fortnightly services. An excellent choir has been organized. Vestments have been procured. In fact, every thing (excepting a communion set) that is necessary for the decent and orderly celebration of Divine service, has been provided. The attendance upon public worship may be put down even now as aver-

aging between forty and fifty, and it is steadily on the increase.

Our good Bishop made us a visit on Quinquagesima Sunday and the Monday after. He held three services, (assisted by the Missionary,) two on Sunday and one on Monday. The holy communion was administered to nineteen communicants, and three persons were confirmed. In the afternoon on Sunday the Missionary administered infant baptism. These are the *first* services of the kind ever held in Valparaiso, and the attendance upon them was so numerous that the hall was utterly inadequate for their accommodation. The services and sermons by the Bishop were exceedingly impressive, and have done much towards giving our movement a permanent foot-hold. May the good seed not fail to yield an abundant harvest!

One remarkable feature I can not forbear noticing. Our congregation is mainly made up of young men (some married and some not) just launching out into life in this Western world. As yet their means are very limited, and we can not expect great things of them; but they are full of life and energy, and as they increase in the ability, will, I doubt not, increase in liberality. The rent of the hall and the cost of fitting it up, amounting to \$150, they have undertaken to pay. Beyond this, they can not do much at present, in consequence of the pressure of the times.

The prospect I regard as exceedingly encouraging, that, at no distant day, the Church will be permanently established at this place; that is, provided a little fostering care be extended toward it in its incipient stages.

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#### ILLINOIS.

#### Waukegan—Rev. W. H. Cooper.

In my last report I mentioned the repairs and improvements which have been made on the church.

Our morning congregations continue good; but people only want to come to church once a day. This is a great and growing evil. We have had several additions to the communion, and have lost seven by removal and one by death. I believe the Church occupies a much more favorable position than it did a year ago; but there is a great lack of fervent spirituality here as elsewhere. Our Friday evening services have been discontinued

through the winter, the attendance not justifying the expense of warming the church. We are moving along in the even tenor of our way, losing none, save by occasional removals, and without any thing of particular interest to communicate.

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#### Albion—Rev. Robert Ryall.

The present writer found a large proportion of an English population devotedly attached to the Church of their fathers. The congregations have in each case been, since their services were renewed, found happily on the increase, the spirit of the friends of the Church revived, and every prospect of their condition, as a body, flourishing again in security and calm. The larger and more influential portion of the population of this place and vicinity are friends, or favorable, to the Church, and little if any antagonism, rather the opposite feature, prevailing toward us from other bodies. The most encouraging principle, and one which makes this field an object of interest to the missionary, is that the spirit and attachment of the mass of the people of the place to the Church survives and increases. The people are an orderly, sincere, and, in many instances, a pious and devoted community; the vestry full, pleasant to deal with in Church co-operation, and unanimous in their zealous approbation of such a servant as only endeavors to serve them to the best of his ability. •

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#### KENTUCKY.

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##### Hopkinsville—Rev. W. E. Webb.

I took charge of the stations of Hopkinsville and Princeton about the 1st of Dec. last, immediately after the relinquishment of Murfreesboro and other points in the Diocese of Tennessee. I saw pretty clearly before leaving those interesting points, that for some time to come, church edifices could not be erected in consequence of the failure of two or three successive crops. Finding that temporary supervision could be exercised over these places by others, I was reconciled to yield to a necessity.

Here we are suffering somewhat (though less) from the same cause; and no little from the disturbed state of the country. We have much cause for thankfulness, however, for we have a willing people,

who will do according to their ability. Since commencing my labors at Princeton, we have had a valuable accession of a prominent member of the place to our little church there; the more encouraging, as the congregation was pretty well broken up by removals. Here, also, in Hopkinsville, we have cause for rejoicing, we trust, in the fact that a gentleman for some years a resident of this place, who has married in this community, and is of unquestionable attainments, formerly a priest of the Church of Rome, has become a communicant among us. He also expects within the present year to exercise the duties of the ministry—the requisite testimonials having been prepared and received. This is a cause of much satisfaction among his numerous friends in this part of the country, who generally believe him to be prepared in heart as well as mind (so far as poor, weak mortals can be) for the onerous and responsible duties that await him.

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#### MISSOURI.

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##### Louisiana—Rev. Dr. Worthington.

We feel a small but sensible change and improvement in this parish. I was forced to move from our room, the Masonic Hall, in a third story. We now have a ground-floor. Though a small room, it is pleasant and central. The attendance is larger and more regular; and, with all, we have so far, regular and excellent singing.

For this we are indebted to a young gentleman, not one of us, but one of the present congregation.

I hope that when the Bishop comes again, there will be a larger class for confirmation, and all of recently baptized adults.

The want of a house and a little parish revenue has always pressed us down. This generally belongs to western missionary service in newly-occupied grounds, and often the missionary is forced to bear a large part of the parish expenses.

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##### St. Joseph—Rev. R. H. Weller.

I HAVE baptized twelve infants and administered the holy communion the first Sunday in each month. The attendance upon the regular services is very large, as much so as our building will accommodate, and with the exception of scarcity of



money for the carrying out Church enterprises, the parish is in a flourishing condition. Our people are suffering a good deal from the effects of the dearth of last year, and we can expect no very great improvements until the farmers make their next crop. The weekly services through the lenten season are all well attended, and much greater interest is manifested in them than I had anticipated. We are hoping to make an effort to increase the size of our church so soon as the troubles through the country become settled. Here, on the border, we feel these troubles much more keenly than those elsewhere.

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## WISCONSIN.

Beaver Dam—Rev. L. D. Brainard.

SINCE my last report I have been officiating regularly each Sunday in the morning at Beaver Dam, and in the afternoon at Fox Lake. I may say, that the prospects of the Church in both places are a little more promising than heretofore. We have, as you know, our church in Beaver Dam out of debt, our melodeon is paid for, and we have lately had a present of two hundred and fifty volumes for the Sunday-school library. The Bishop has given us \$100 for a parsonage lot here, and \$75 for a church lot at Fox Lake. Our congregations are very good, and I trust the Church now has a foothold in the land.

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Sheboygan—Rev. J. W. Coe.

Since my report in October, there has been the regular routine of services and pastoral labors, with the exception of one Sunday. The Sunday-school is well attended, and through the exertions of the ladies of the parish, sufficient funds have been raised to defray the expenses of renovating the interior of the church building, and for the incidental expenses attending public worship.

Of the financial affairs of this parish, I wish I might speak more encouragingly, but conscientiously I can not, and I fear that no person in the present generation will be able to do so. On all sides are painful evidences of depression and lack of interest in things temporal and things spiritual.

Plymouth—Rev. A. B. Peabody.

There is nothing of interest to be communicated from this station, further than the Lord still gives this people grace to labor, and to hear, and, God be praised, so far as outward appearances evince, in the main to obey his word.

I trust, too, He is making its power to be felt in hearts still alien from the membership of Christ, and will in due time convince them of the necessity of their being grafted into the good olive-tree of his Church.

Surely it ought to be urged upon every hearer of the Gospel that thus only can the saving fullness of the grace of Christ, which is the living principle of the tree, be received.

The prayers of the faithful have been answered; a bountiful harvest blesses the labors of the people.

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## MINNESOTA.

Fairbault—Bishop Whipple.

DEAR BRETHREN: It is always with pleasure that I send you my quarterly report, because I feel that you, who watch so closely the missionary field, will understand our joys and trials. The winter visitation was very pleasant, despite the wind and storm, for it brought many blessed tokens of the progress of Christian work. The reports of the missionaries have given you the details of their work. They are a noble-hearted band of workers, whom I love with all my heart. Some few incidents I must mention.

At St. Peter, where our brother found the missionary parish like a withered vine ready to die, every thing has put on signs of life. I attribute much of this to his parish school. He has now a parish school of over fifty scholars. It secures two ends: first that the children, who are the hope of the land, shall be trained for God; second, the surest way for the shepherd to reach the parent's heart is to carry the lambs in his bosom. A generation is saved when the children are won to Christ. I wish all our clergy felt the need of this work, for none can tell what rewards it brings. Twenty-two years ago the Rev. Richard Cox, who lately went home to rest, was the pastor of a class of school-girls. His faithful teaching, by God's blessing, was the means of leading



them to confess a Saviour's name, and become members of his holy Church. Years rolled on; the pastor had forgotten his toil, but God watched over it. One of those girls led a young man to the church. He became a candidate for holy orders—he is now one of the Bishops of the Church.

At Basswood Grove one of my pedestrian clergy has a parish of English communicants. When he first visited them they knew little of the Church; some were Methodists, and some had fallen into habits of neglect. He visited from house to house, loaned them books, talked with them, and made them feel that the Church here was their home. I have seldom ever attended a service where all manifested such a hearty devotion. It proves that when love waits upon work, the stranger will feel like a home-born son.

I held a service at Minnesota City. The school-house was faultlessly neat; a large congregation were present on a weekday afternoon. The responses were earnest, and the chants and hymns sung with devotion. Our brother may already see the first fruit of much toil and prayer.

At Rochester and Chatfield there is very much to encourage us. They are both places which will become important inland towns. An unknown benefactor has pledged me five hundred dollars for a church in Rochester. May God reward him an hundred-fold. The missionary has thoroughly explored the country on foot, and as he speaks German and French, has been able to carry the story of the Gospel to many homes where he would otherwise be a stranger.

Hamilton has a library of the Church Book Society Publications. It has been used as a loan library. Its fruit is already seen in a Sunday-school, and it will soon have its church.

At White Bear Lake an English Church woman has a delightful little Sunday-school. The Rev. Dr. Patterson holds service here, and a beautiful country church will be ready for consecration in the summer.

If I did not fear lest I should weary you, I would tell you of opening fields of usefulness, where there ought to be a missionary at once. Mankato, Wilton, and Owatonna, Mantorville and Waseoja, Anoka, Chatfield, etc. etc.

The great want of the West is faithful pastoral labor. The irreligion and infidelity which curse the land can not be reached without the face-to-face pleading of an earn-

est pastor. These are no times to stand upon ceremony; we must go out into the highways and hedges and compel them to come in. The sermon which, perhaps, arrests the attention in the church must be followed up by the personal intercourse of a faithful pastor, that griefs may be opened, doubts settled, sins rebuked, and the troubled sinner pointed to Calvary. In this view I have felt that an extended itineracy could not do the work of the Church as well as if some important point was made the center, and this held at all hazards. We require, if possible, far greater care than you in preparing classes for confirmation. Many men who might live well in some quiet eastern parish will be carried away by the first onset of our perilous temptations. The doctrines of the Church, which are the doctrines of the Cross, must be preached with fidelity; but the one end of every sermon must be Christ Jesus, the only hope of a ruined world. There is always the temptation to swell the ranks of classes for confirmation. Our clergy must remember that these represent the Bride of Christ, that any faltering may make the Church an offense to those who long for its haven of rest. Brethren must not judge by seeming results. Your missionaries are working for the Resurrection. Some may be witnesses for God, as were his servants of old, called to stand up and preach day after day without seeming fruit. We need an increase in holiness more than in members.

When will the Church awake to her high mission to win a world to Christ? You need to multiply your missions by tens. I speak not for Minnesota alone: it is the same plea from the English border to the Rio Grande. Every Bishop's heart on the frontier feels the need of, and we will gladly welcome any one who will preach Christ, and work loyally in the ways of his Church.

In humble reliance upon God, I have planted, with alms sent to me, a mission among the Dacotahs or Sioux. The missionary staff consists of the Rev. S. D. Hinman and wife, and Miss Emily J. West. The work is all new, but it is hopeful. My instructions were, for the missionary to care first for the children and youth—to gather these into a day-school, where they should have Christian teaching as well as learn the elements of education. His services on the Lord's day were to be divided between the white population and Indians. The services are always well attended.

The school numbers fifty-three pupils. As many of them come two and three miles, the attendance is somewhat irregular, for it requires no little courage to face a prairie wind with the thermometer far below zero. The children are making good progress; and it would gladden any Christian heart to look upon them in their blankets and leggings, and hear them recite their first lessons in Gospel truth. None have been baptized. Heathenism defaces body and soul. The heathen must first learn that he is lost, before he will feel the need of a Saviour. The mission-house is too small to receive the children, and we can not make them members of God's Covenant until we have some guarantee that the parents permit them to be trained up as Christians. The Indian's Grand Medicine is a religion of charms and incantations. He has no idea of a religion of the heart, which controls the life.

The obstacles which we meet are from the Grand Medicine men and our own race. The Medicine men make no small gain by their religion, and like Demetrius, the silversmith, they make an uproar among the people when their craft is in danger. One of our scholars, the son of a chief, broke his leg while sliding down hill. The Grand Medicine men assured the father that it was because the boy went to the Christian school, and it gave the devil power over him.

Our border white men are supposed by the Indians to have the same religion as we, and the human heart copies sin more readily than holiness. I was once asked, after an Indian service, if the Son of the Great Spirit, whose name was Jesus, was the same person my white brothers called when angry or drunk. The deadly sins of licentiousness and drunkenness are lessons our race have taught them. At Christmas-tide, I gave the children some pictures representing the miracles and parables of our Blessed Lord. The missionary told them the wonderful Christmas story. Some kind friends among the officers at Fort Ridgely sent them a Christmas dinner, and the first Christmas was hallowed in the land of the Dacotahs. The children carried their cards to the "tepee" or wigwam, and many heard thus of Jesus. The people have often come to ask the missionary about the story.

Our Indian deacon is busy at his work in the Chippewa country. His people have had more intercourse with the whites and suffered more from "the fire-water."

Will not God avenge such wrongs? Is the day never to come when our rulers and people will deal righteously with the scattered remnant of this people? I held two services here, at one of which the Rev. E. G. Gear preached. I confirmed two persons, married a couple, and administered the holy communion. At my request, a council was held. I plead with all the earnestness in my power against the fire-water. I showed them that it had killed ten where their enemies had scalped one; that it shut their ears to the words of the Great Spirit; that it opened them to the devil; that unless they banished it they would perish like leaves in the autumn. After I had ended, an old man arose and said: "My father's words are heavy; they are heavy because they are true. The Great Spirit gave them to you. I will hear and obey." Another, after describing the poverty and degradation of his people, said: "My father is head man to speak to the Great Spirit for his people; will he speak many words for his red children?" Many took the pledge to abstain from its use. I could not tell you half of the sorrows which press upon my heart as I think of this people. I should be heavy-hearted if I did not see from Calvary a vision of love. My duty is plain, and so I work and pray and hope that at last I may meet some of these redeemed souls saved by grace in heaven.

Thursday is set apart by me as a day when all who labor for the Indian shall especially remember each other in prayer. I have added to a special litany a few petitions for the red men, their teachers, and all who labor among the heathen. I must close with one pleasing incident. Last fall, I received from the little band of Christians at Cape Palmas five dollars for the Chippewa church at St. Columba.

I have also received two beautiful Bibles for our Indian Missions, the gift of Charles, Landgrave of Hesse.

Remember us in your prayers. The record of my services is as follows: Baptisms, 77; Confirmations, 148; Holy Communion administered 33 times; 3 ordinations; 2 churches consecrated since last Convention.

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Shakopee—Rev. E. P. Gray.

The missionary work in this vicinity is steadily carried on; and it is hoped the time of a more abundant harvest will yet come. I now hold services in three out-



lying stations, beside the stated services in the church here. I visit Spring Lake, nine miles distant, every fortnight on Friday evening, and hold service usually in a log dwelling-house. We expect soon to have the use of a log school-house, two miles nearer Shakopee. There are four or five church families in this neighborhood, but they do not all take an active interest in the services. Out of two families, five persons were confirmed in December, three males and two females.

On the alternate Friday evenings I hold services in the town of Eagle Creek, at a private house, two miles and a half from Shakopee. In this neighborhood there are but two church families, and one of these has not attended the village church in more than three years! There are many other families about here who do not attend any religious services but such as are thus brought to their doors. The usual excuse is, "Nothing to wear," (which confessedly means something more than it does in Fifth Avenue,) or, "No way to go," they having either no conveyances or only ox-teams. But some how ways and means are found for mutual visitings on Sundays. I held a series of services here last spring, but no visible fruit has yet appeared.

Since the first of January, at the suggestion of the Bishop, I have held services occasionally on Sunday evenings in Carver. At first they were for the first Sunday in the month, but with this month (March) I have commenced a second Sunday evening service every fortnight, and intend to continue them permanently. Carver is a village of about three hundred inhabitants, seven miles up on the other (the north) bank of the river. Here are three or four families, partly of English descent and church training, the rest are chiefly Methodists, Lutherans, and Universalists. There are many Germans, among whom skepticism or practical infidelity prevails. There is also a settlement of Swedes in the neighborhood. I learn with regret that a *quasi* church has been formed among them, which has laid aside the ministry, and for the most part the rites of their national Church. They are connected with a Swedish Synod, composed of ministers of a single order, who annually elect a President of the Synod, by whom the ordinations are performed. The qualifications for this ministry are of an inferior character. Any minister admin-

isters their rite of confirmation. I am told, some of the more intelligent of the Swedes are dissatisfied with this movement, and look with disdain on this inferior organization. But the effect is unhappy; for they abandon themselves to irreligion, to drinking, and other bad habits. I hope, however, to bring some of these people to a knowledge of our communion, as a sister-branch in the Catholic Church, of their own national Church. Such will be my endeavor, and I trust the prayers of earnest churchmen will not be wanting, to invoke a blessing on the effort. A donation of Swedish and Norwegian tracts would be of good service. On the part of the American population, a good degree of interest has been manifested. Four children have been baptized, and I hope some will be prepared for confirmation when the Bishop makes another visitation.

Has not the Church here emphatically an open field, and is there not here a Macedonian cry for the prayers and help of churchmen every where?

A Sunday-school has been started at Spring Lake, under the teaching of a Christian mother; and others, I hope, will soon be started in Carver and Eagle Creek.

Morning and evening prayer have been regularly celebrated on Sundays in the parish church, with occasional week-day services in church and in private houses. Ten or twelve week-day services have also been held nine miles distant, in the town of Spring Lake, in a log dwelling, of which nine infant baptisms and five confirmations are the abundant reward. A weekly evening service was begun in Lent last year, and continued eight weeks in a log school-room about two miles distant, in the midst of a non church-going population. There is apparently some improvement in the tone of public morals and manners, which I attribute, at least in good part, to the steady and quiet influence of the Church.

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#### Winona—Rev. B. Evans.

I NEED not tell you of the hard times that we are experiencing in this far-off West; you know it already, and scores of reports from missionaries will, I fear, add to your pain and anxiety.

My charge in Winona was never more



prosperous in numbers and devotional feeling than at present. The congregation has trebled; the interest in the Church is most gratifying, and our prospects are exceedingly hopeful and encouraging. Our place of meeting is too small, too inconvenient, and sadly behind in church accommodation.

#### Trinity Ch. Stockton, Winona Co.

This is the second place where I hold Divine service. I have succeeded, by the help of my friends in New-York City, in building a neat little church edifice in this place; that is, the building is *erected*, the walls are plastered, and pine-board seats are placed in the body of the church; but we have no altar or communion-table, no stove, no doors to the church. On Christmas eve I held public service. Though void of the comforts of an Eastern church, we had a large congregation and full service.

I have just said, "that my New-York friends helped me in the erection of this church;" but to complete the skeleton of the church, as above described, I have had to mortgage my little homestead for three hundred dollars, to pay the carpenters and save our building and New-York subscriptions from waste or loss.

Will any church man or church woman who reads this, help me in my emergency? Do, dear brother or sister, do help me in this Western wild.

#### Minnesota City, Winona Co.

This, as you know, is a place where I hold Divine service. It was settled by several families of strange and conflicting opinions—the English infidel, the American socialist. It was the custom of some of those people to meet together on the Sunday morning and hold what they called "a Bible class," and set forth ideas which were disgraceful to a Christian country. By the help of God and good neighbors this is ended. The people in general use their Prayer-books at our service, and the responses and chantings are indications of spiritual improvement.

#### Lake Herrick—Rev. J. A. Fitch.

I have not much to report for this quarter, excepting the regular course of duties. I have baptized one child and buried a worthy lady who, I had hoped, would prove a strengthener of weary hands; but the Lord has early called her to her rest. We are doing but little towards our church

building, excepting the getting of the lumber on the ground. The present panic in money matters will probably operate hard upon us. We are now holding our services on Eden Prairie in a new school-house; but the seats are so arranged as to be very inconvenient for a congregation, and it is not so well situated as to locality as the church site.

#### Belle Plaine—Rev. M. L. Olds.

My arrangements for services at my two stations have been perfected. I shall alternate in the following manner: On one Sunday I hold morning service in Belle Plaine, and evening service in Henderson; on the next Sunday, morning service in Henderson, and evening service in Belle Plaine. The distance between the two points is twelve miles.

At Belle Plaine we have succeeded in procuring a separate hall for our services. We rent it conjointly with the Free-Masons. It is fitted up so as to be passably convenient for the celebration of Divine service.

At a weekly meeting on Thursday evening for the practice of congregational singing, and for social intercourse, I take occasion in a familiar way, to explain the distinctive features, and the claims of the Church. This enables me to hear and answer at once and with more freedom than a sermon allows, the objections urged, or the inquiries of those seeking information.

At Henderson the exclusive use of a hall has also been secured. The school-room heretofore occupied, holding about seventy persons, has been filled to its utmost capacity at each service thus far held; and the people manifest a warm interest. I have baptized here one infant.

In both these towns there prevails fully the usual amount of indifference to religion, and loose morals, which pervade the frontier. There is, therefore, plenty of opportunity to work in the blessed Master's service. May God give me grace to realize the responsibility of the blood of souls, and faithfully to labor in this portion of the vineyard! May he bestow his blessing on my unworthy efforts, that they may result to the saving of dying souls, the extension of his kingdom, and the glory of his great name! Pray for me, that I may never fail in loyalty either to Jesus, my Lord, or to his holy Church. I earnestly endeavor, in my teachings here, neither to magnify

the Church above her Divine Lord, nor to separate the Redeemer from his Church, but to point erring, sinful prodigals to the only true and living way of restoration to the Father, Christ Jesus, as he is to be found in his own divinely appointed Church and sacraments.

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### Hastings—Rev. T. Wilcoxson.

The Bishop's visit and the bustle and hurry of Christmas and New Year have made me late in making my annual report.

The Bishop reached Hastings on St. Stephen's Day, in time to meet the children assembled for their Christmas festival around the Christmas-tree. About fifty or sixty children were present, mostly from Hastings, but some from Douglas and some from Basswood Grove.

Although chilled by a ride of forty miles over the prairies, yet the occasion drew from the Bishop some earnest remarks, which were listened to by all present with much interest.

After a merry season spent in distributing gifts and refreshments, the children dispersed for their homes. And later in the evening the older members of the congregation met the Bishop at the residence of the Missionary.

The next morning there was service in the church. The Bishop preached and confirmed five persons. In the evening the Bishop again preached to a crowded congregation. He was listened to with deep attention. The leading topics of his sermon were national sins, love of country, and the duty of obedience and respect to those in authority. It was a most appropriate discourse for these perilous times.

On the morning of Friday, the Feast of the Holy Innocents, service was held in the school-room at Basswood Grove. Six persons were confirmed. The Bishop expressed himself much gratified with the appearance of this station. The school-room was well filled; the responses were good, and the *Venite, Te Deum* and *Benedictus* were chanted, and the psalm and hymn sung without the aid of an instrument. The room was also appropriately decorated with evergreens gathered from the banks of Lake St. Croix, about a mile distant. These emigrants from the mother churches of England and Ireland seem to have a growing attachment for the Church in the land of their adoption.

They are taking measures to secure grounds for church, church-yard, parsonage, etc.

In the afternoon the Bishop preached at Douglas, a station in the same parish with Basswood Grove.

On Saturday morning we left Hastings for Cannon Falls, seventeen miles south. The wind was very high, and the snow was falling thickly. After some debate it was thought best to go directly to Red Wing, where there was to be an ordination the next day. This change made the day's ride twenty-four instead of forty-two miles, and compelled the Bishop to omit a service.

I now have two services each Lord's day in the church at Hastings, with an afternoon service on alternate Sundays at Douglas and Basswood Grove; also a service on a week evening at each of these places, and once a month on a week evening at Cannon Falls, where there are five communicants of the Church.

The communion is administered in Hastings once in four weeks, and at Basswood Grove once in eight weeks.

The Sunday-school in Hastings numbers five teachers and about thirty scholars. The children are also catechised at Douglas, Basswood Grove, and Cannon Falls.

I am receiving more from the people whom I serve this year than ever before. I have just heard of a donation collected for us at Cannon Falls, which has not reached us yet. And the people at Basswood and Douglas promise to aid us more than they have heretofore.

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### IOWA.

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### Mt. Pleasant—Rev. R. B. Gifford.

My report was not forwarded at the usual time, on account of sickness. On Christmas eve I was attacked with a complicated, dangerous disease, which confined me to the house and my room for several weeks. But by the gracious interposition of Divine Providence, my sickness was not unto death, as it seemed probable for a time it would be, and I am again restored to health—and restored as I humbly trust, to engage more faithfully, and with an eye more single to God's glory, in the responsible yet blessed work of the Christian ministry.

Since my last report, I have usually spent three Sundays of every four at



Mount Pleasant, and the other or fourth Sunday at Ottumwa.

In connection with St. Michael's Parish at the former place, we have about thirty families and about the same number of communicants, and a Sunday-school numbering, when all are present, forty or more pupils. The Sunday congregations are often encouragingly large.

St. Mary's Parish, Ottumwa, suffered greatly on account of not having regular services for a period of more than two years. Many of those before interested became disheartened. But when regular services were resumed last spring, the interest began to reappear, and it has been gradually increasing up to the present time. The number of families now identified with us, the number of communicants, and the number of those regularly attending our services, are greater than ever before. We have a choir and good singing, which is of much advantage to us. A Ladies' Parish Aid Society has also been formed, which is doing much towards creating and fostering feelings of interest for the Church. Its number of members is already quite large, and its meetings are well attended. Ottumwa is an important town of two thousand inhabitants, situated on the Des Moines River, about half-way between Burlington and Des Moines City. It is the present terminus of two lines of railroad, and is doing an extensive trade with the more interior parts of the State.

Late in the fall I visited several towns in adjacent counties, in two of which, Washington and Oskaloosa, organized parishes exist, but no regular services are held. In making that missionary tour, which was similar to those I had frequently made, up and down the Cedar Valley, in the north part of the State, it was saddening to reflect, that as it respects occupancy by the Church, so many waste places exist throughout all this great North-west; and that such promising openings are constantly and every where occurring, but are not taken advantage of. Oh! that the Great Head of the Church may so dispose and direct the hearts of his people, that far more may be done in the future than in the past, towards occupying this vast missionary field, and supplying it with the means of grace—the elevating worship and privileges of our own Church.

## TENNESSEE.

### Edgefield—Rev. W. D. Harlow.

WE have entered our new church, which is finished. It is a little gem, and our congregations have been much larger since we have been worshiping in it. Chandeliers and lamps, carpet for chancel, linen for the communion, Bible and Prayer-Books for desk and altar use, have all been presented to us by the faithful, and the promise of a silver communion-service has been made to us. The church has not been consecrated yet, and can not be for some time. There are several persons awaiting an opportunity for confirmation. I never want to build another church, especially when the times are as hard as they now are here. Thanks be to the Lord for our present success. We are joyed above measure that we now have a sanctuary in which to worship our God.

### Somerville—Rev. J. W. Rogers.

We have just had a glorious convocation of the clergy of the western district in my parish, and several confirmations, among them Judge —, a lawyer of great eminence. He is a noble acquisition, and destined to exert great influence on the parish and surrounding country. Our church is progressing rapidly, and will be finished by Christmas; one of Upjohn's plans; costs \$5000.

## ARKANSAS.

### Fort Smith—Rev. J. Sandells.

DURING the six months I have had charge of St. John's, Fort Smith, I have held service twice every Lord's day, and occasionally on week-days; communion, the first Sunday of every month. I have baptized eighteen children and four adults; eleven have been confirmed; twelve have been added to the communion, nine anew, and three who had been communicants elsewhere; seven funerals; two marriages.

The church-building had been built before I arrived. Since I arrived it has been plastered and painted, pews put in, chancel made and furnished, the chancel and aisles carpeted, and the grounds around the church leveled off, and prepared for the fence. We are now fencing it in.

Two stoves, lamps, and chandeliers have



been purchased. The latter have not as yet reached us. Kind friends in New-York have sent us communion-plates. They have not reached us as yet.

I have been greatly indebted to Bishop Lay for aid in preparing my class for confirmation, and for much valuable instruction in parochial work.

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#### Van Buren—Rev. William Binet.

Since the arrival of Bishop Lay, the western part of the State is slowly, and at some points rapidly, passing into some ecclesiastical organization. It is indeed sad to contemplate the wrecks of the divers religious societies which the tide of migration and trade constantly dashes on these western shores. A slow work it is out of such materials to build up a living temple to our Saviour. Our Bishop's presence is the greatest encouragement the Church could give; for he is always at work trusting in Him who rules above all, and we also, missionaries in this far West, take courage and work on. This winter, indeed, has been a busy one, both in Fort Smith and in Van Buren.

In Van Buren we are building up by degrees. We have this winter paid for the foundation of a new church, for two lots, for a quantity of lumber, and for church-furniture. We are working to become an independent parish. That result can be attained only when our new church is completed. The pressure of the times will be a drawback; however, there is hope.

It is astonishing how much a good church-building will influence some people's minds. With our small room our progress is also slow.

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#### TEXAS.

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#### Washington—Rev. R. S. Seeley.

In making my report I am glad to be able to say that I have held divine service in St. Paul's, Washington, twice on each Lord's day, with one or two exceptions, and on two other days.

My congregation is rather on the increase. The Lord's Supper has been administered on the first Sunday of each month. We have now fourteen communicants. I have also baptized two adults. The children have been catechised on three Sundays in each month. But we need a Sunday-school library.

We have a great deal to contend with, and many discouragements. For, first, our population is made up of all sorts and classes of people, who entertain the most extreme views, from the bold dogmatical Romanizer down to the Spiritualist. Under such circumstances, the progress of the Church must necessarily be slow. And then we have a great many old-country people, who have been raised under governments where religion has been supported by the State, who never think of contributing to the support of their minister.

Some of our members from the old States are so scattered and dispersed abroad that it is difficult for them often to attend church; and the unsettled state of society and the constant change that is taking place often make inroads upon our congregation which are almost irreparable.

As to physical resources, Texas is almost a world by itself, possessing almost every variety of soil and production, from the low rice plantations of the South to the high and mountain regions of the North.

The immediate vicinity of Washington is mostly composed of rich prairie lands, which, although subject to drouths, yet yield abundant crops of cotton, corn, potatoes, etc., and is capable of supporting a very dense population.

Some of our encouragements are,

First. We have an able and devoted Bishop. This diocese never before had a Bishop of its own.

Secondly, an increasing population. This country is capable of supporting a very dense population, and will probably be filling up for many years yet to come. And then there is an increased interest manifested upon the part of the people, first, by a more constant and regular attendance; secondly, by increased attention and seriousness upon the part of the congregation.

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#### FLORIDA.

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#### St. Augustine—Rev. A. A. Miller.

I HAVE not been away except for a week in May, to attend our Convention at Tallahassee. The Rev. D. G. Estes, from Massachusetts, having spent the last winter with us, left at the close of May, and since then your missionary was alone until the last Sunday in November. I have most gratefully to acknowledge such a return of health as enabled me to keep up a Sunday and week-day service, besides assisting in

teaching at our parish schools during all that period.

The present condition of the parish is encouraging, though our usual supply of visitors from the North has not yet been realized. There are some apprehensions felt that the present disturbed state of public affairs may have an influence upon our winter population; but I trust that whatever may be the trials and difficulties in our civil relations, we may all find in the Church our common home, where the sick and the sorrowing, the stranger and the needy, may always feel that they shall be ministered unto in the name of Him who, even as at this time, came into the world with his own blessing of peace and love to the whole race of man.

### NEW-HAMPSHIRE.

#### Sanbornton Ridge—Rt. Rev. Bishop Chase.

THIS is a new movement and a breaking of new ground. Under most remarkable prospects, the parish was organized in December last. Fifty families have already come in. They have purchased of the Methodists a large, substantial brick building, which, in a most liberal manner, they are now engaged in remodeling and adapting to the services of the Church.

Sanbornton Bridge is a large and beautiful village in the vicinity of Lake Winnepisseogee, in the midst of a region where I am very desirous firmly to plant our Church. Already we have attracted the attention of neighboring towns. In short, we have had nothing in New-Hampshire so promising as this movement. I have visited there, and was thankful to find such a spirit.

### OREGON.

#### Portland—Bishop Scott.

FROM the proceedings of the Board of Missions, as well as from the disturbed condition of the country, I fear the Domestic Committee may be straitened in its operations. This would indeed be a sad result just as we are prepared to enter upon a wider course of labor and usefulness. But all must be committed, in prayer and faith, to Him whose "is the kingdom, and the power, and the glory."

We very much need at least two more clergymen. Had Messrs. Jackson and Maples remained, I would have asked no more for the present. But we do very much need supply for, at least, two more points, Jacksonville and Oregon City; for the present I supply this latter place and Milwaukee myself.

The work at our several stations, except Salem, seems to be on the advance—that congregation has not yet recovered from its losses by removal. We have in prospect a large migration to the country east of the Cascade Mountains, as golden discoveries are being there made.

I feel greatly concerned about the present political troubles, but we must hope in God.

The new chapel at Oregon City, for reasons of my own, I have fitted up at my own cost, about \$700. It is entirely finished and paid for, and was solemnly set apart, on Sunday last, as a place of religious worship, although not with the usual consecration. I trust now our interest in that place, so long languishing, will revive, and that we may yet have a fair congregation.

Mr. Hyland is doing well here—so is his brother at Roseburg.

### ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 15th to March 15th, 1861.

New-Hampshire.			
Concord—St. Paul's School, Chapel...	\$18 00		
" Woodbury Flanders.....	2 00	\$20 00	
Hanover—St. Andrew's.....	2 25	22 25	
Vermont.			
Fairfield—Christ.....		7 00	
Massachusetts.			
Lenox—Trinity, .....	7 89		
Newburyport—David Wood.....	5 00	12 89	
Rhode Island.			
Providence—A Friend.....		1 00	
Connecticut.			
Bristol—Trinity.....		17 00	

Milford—St. Peter's.....	\$5 73
" " Children's offering for the Bp. Seabury Miss., under Bp. Whipple.....	20 29
New-Milford—St. John's.....	84 00
Norwich—Trinity.....	20 "
Plymouth—St. Peter's.....	
New-York	
Albany—St. Peter's.....	4 00
Beechwood—St. Mary's.....	4 00
Brooklyn—Grace.....	4 00
Cherry Valley—Grace	
Duanesburg—Christ	
Harlem—St. Andre	

<i>New-York</i> —Ascension, A member, a cent a day for the past year....	\$3 65	
Of the cont'n from this Parish ack'd last month, \$414 19 was to be equally divided between Bishops Scott, Lee, and Bedell, special.		
" St. Bartholomew's.....	798 41	
" St. John the Baptist's.....	35 27	
" St. Peter's.....	92 41	
<i>Poughkeepsie</i> —Christ.....	6 00	
<i>Troy</i> —Christ.....	20 00	
" St. Paul's, a member.....	2 00	
" " " ".....	2 50	1247 63

## Western New-York.

<i>Albion</i> —Christ.....	5 00	
<i>Aurora</i> —St. Paul's, for Kansas.....	5 48	
<i>Binghamton</i> —Christ.....	22 00	
<i>Corlandtville</i> —Grace.....	2 05	
<i>Hamilton</i> —St. Thomas's.....	6 23	
<i>New-Berlin</i> —St. Thomas's S. S.....	8 06	
<i>Norwich</i> —Emmanuel.....	12 45	
<i>Oxford</i> —St. Paul's, a member, $\frac{1}{2}$ .....	10 00	
<i>Palmyra</i> —Zion.....	1 50	
<i>Pierrepoint Manor</i> —Zion (special) for Minn.....	53 00	
<i>Syracuse</i> —St. James's.....	3 00	
<i>Utica</i> —Calvary.....	4 00	
" Trinity.....	26 00	
<i>Waterville</i> —Grace.....	3 37	
<i>Watloo</i> —St. Paul's.....	8 93	171 12

## New-Jersey.

<i>Lambertville</i> —Rev. David Brown.....	1 00	
<i>Mt. Holly</i> —St. Andrew's, for Bp. Talbot, and Bp. Seabury Miss., under Bp. Whipple.....	10 00	
<i>Newark</i> —St. Philip's, for California.....	2 00	
" " for Ind. Miss.....	3 00	
<i>Newton</i> —Christ.....	5 20	
<i>Princeton</i> —Mr. S. S. Baker.....	1 00	22 20

## Pennsylvania.

<i>Carlisle</i> —St. John's.....	6 00	
<i>Lebanon</i> —Christ.....	6 00	
<i>Mt. Hope</i> —Hope.....	1 00	
<i>Philadelphia</i> —St. Peter's (gen'l).....	200 00	
" " for Bp. Lay.....	100 00	
" " for Bp. Talbot.....	100 00	
" " a member, for Rev. E. A. Goodnough.....	25 00	433 00

## Maryland.

<i>All Faith</i> —Charlotte Hall, $\frac{1}{2}$ .....	5 00	
<i>Baltimore</i> —St. Peter's, for Epis. Miss. Asso.....	164 00	
" " for Nebraska.....	23 33	
<i>D. C., Washington</i> —"E. W.".....	12 50	
<i>Kent Co.</i> —Chesier Par.....	40 00	249 83

## Virginia.

<i>Alexandria</i> —St. Paul's, for Epis. Miss. Asso.....	4 00	
<i>Roanoke Co.</i> —St. John's Par.....	25 00	
" Savings of an aged woman".....	25 00	

<i>Upperville</i> —A Friend, for Bps. Lay and Talbot.....	\$2 50	\$56 50
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## North-Carolina.

<i>Scotland Neck</i> —Trinity.....	40 00	
<i>Wadesboro</i> —Calvary.....	9 00	49 00

## South-Carolina.

<i>Cumden</i> —Grace.....	45 00	
<i>Columbia</i> —Trinity.....	17 05	62 05

## Georgia.

<i>Athens</i> —Emmanuel, Miss Galliard, for Bp. Lay's Miss.....	5 00	
<i>Augusta</i> —Atonement.....	27 72	
<i>Coleraine Plantation, near Savannah</i> —James Potter, Esq.....	250 00	
<i>Columbus</i> —Trinity.....	54 63	
<i>Marietta</i> —St. James', a member.....	2 50	
<i>Milledgeville</i> —St. Stephen's.....	20 00	
<i>Savannah</i> —Christ, $\frac{1}{2}$ .....	5 00	364 85

## Alabama.

<i>Tuscaloosa</i> —Christ.....		35 00
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## Louisiana.

<i>Clinton</i> —St. Andrew's.....		12 00
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## Texas.

<i>Brenham</i> —St. Peter's.....	2 75	
<i>Fort Chadbourne</i> —W. W. Anderson, U.S.A.....	50 00	52 75

## Ohio.

<i>Urbana</i> —"A widow's mite".....		1 00
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## Illinois.

<i>Chicago</i> —St. John's, for Bp. Whipple.....	10 35	
<i>Farmington</i> —Calvary, $\frac{1}{2}$ .....	7 00	17 35

## Tennessee.

<i>Edgefield</i> —St. Stephen's.....		5 00
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## Indiana.

<i>Fort Wayne</i> —Anonymous.....		5 00
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## Missouri.

<i>St. Louis</i> —Christ.....		101 65
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## California.

<i>San Francisco</i> —Trinity S. S.....		20 00
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## Oregon and Washington.

<i>Washington</i> —Fort Vancouver, for Oregon.....	50 00	
" " Mrs. Major Ketchum, $\frac{1}{2}$ .....	5 00	55 00

## England.

<i>Kensington, London</i> —Peter Carthew, Esq., through Rt. Rev. H. Potter, $\frac{1}{2}$ .....		117 09
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Total.....	\$3,230 92	
Amount previously acknowledged.....	21,627 63	
Total from October 1st.....	\$24,858 55	

## Episcopal Missionary Association for the West.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, by the following-named churches and individuals, from February 2d to March 2d, 1861.

<i>New-York</i> —City of New-York, Ascension Ch.....	\$729 69	
<i>Pennsylvania</i> —Towanda, Christ Ch.....	\$16 64	
" Honesdale, Grace Ch.....	30 00	
" Philadelphia, St. Andrew's, Wm. Duane, Esq.....	5 00	
" Winingtown, St. James's Ch., by Ann Hunter.....	5 00	
" Virgh, St. Andrew's Ch.....	52 00	103 64
" Washington, D. C., Mrs. M. C. Mager.....	10 00	
" Peter's Ch.....	164 00	174 00
" Wille, Christ Ch.....		20 00
uary.....	\$1,032 83	

To which is to be added balance on hand February 2d.....	\$787 74	
Aggregate.....	\$1,770 07	
Of the above aggregate the Treasurer of the Domestic Committee has received within the same period.....	\$1,050 00	
And leaving to be received by him, when appropriated by the said Association.....	\$720 07	



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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APRIL, 1861.

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### *LINKS IN THE CHAIN OF GOD'S GRACIOUS PROVIDENCE.*

THE last command which our Divine Master has issued from heaven is: "Let him that heareth *say come.*" When, through the operation of the Holy Spirit, a thirsty soul is led to drink of the fountain of living water, flowing out from the throne of God and of the Lamb, there falls within the scope of God's gracious design, not only the salvation of that individual soul, but the employment of it in the salvation of others. God makes use of human instruments and agents, in propagating the faith of Christ; this treasure—the Gospel, we have in earthen vessels; it is by means of them dispensed. In themselves vile and useless; under the operations of God's grace, they become vessels unto honor. And surely no greater honor can pertain to them than that which is found in their being made agents of blessing and salvation to others. They whom we have influenced for good become in their turn chosen vessels of God's grace to others; and thus link after link is added to that golden chain which unites us, not only to those whom we have personally known and influenced, but to those unknown to us; and, moreover, makes our influence live when we have been long laid in the grave.

What are to be the precise circumstances under which our influence for good is to be successfully exerted, none can tell. Our life is a varied scene, and the path through which it winds its way is not open in advance to our inspection. The Christian is often placed amid

scenes most unlooked for at an earlier day, and there God employs him to work out His own gracious designs.

We are led to make these remarks by facts which have just now come to our knowledge.

In the fall of 1859 three ladies, who had been appointed to the African Mission, sailed for Cape Palmas. The death of one of them, Miss Spaulding, was recorded in the last June number of this paper, and the death of another, Miss Relf, is mentioned in our present number. Miss Spaulding died after a few months' residence in Africa; and the announcement of her decease may have caused the question renewedly to arise in some hearts, "To what purpose is this waste?" Can any one read the following extract from the last number of the *Life Boat*, published by the American Seamen's Friend Society, and not say, "Here is a return ample and sufficient for every sacrifice"?

The subjoined extract is from the journal of J. S. Pierson, Esq., Marine Agent of the New-York Bible Society.

"A stout, sea-worn German sailor, with rings in his ears, called this morning with a Finnish sailor, for whom he wanted a Testament. He said he found him in deep distress of mind on religious subjects, and was trying to help him to the peace of the Gospel. He told me how he had distributed our books last voyage on the bark —, in Malaga, and continued his personal history much as follows: 'It is only a little more than a year since I found the Saviour myself, and the Bible that helped me to it was from your Society.'

"'It was on the brig Ocean Eagle, which took some missionaries out to Cape Palmas, on the African coast in November, 1859. I was a very bad man, though pride kept me from the gross vices of sailors. But I had been for twenty-three years a bitter infidel, in the style of the German rationalistic infidelity, and could generally shut the mouth of the Christian sailors I met with; and it was not the college-bred missionaries we carried that brought me to, but it was a sick lady-passenger, so feeble that we had to lift her out on deck in a chair, Miss Spaulding, of the Cape Palmas Episcopal Mission. (God bless her! she has gone to her reward. She died soon after of the fever.) It was a happy time for me. How differently the Bible looked to me from what it used to—one which your Society put on board—I can show it to you now, all marked over with pencil-marks at the choice passages. I used to clasp it to my breast sometimes for joy. Since that time I have lived a happy life, and try to show forth religion wherever I go.' "

## AFRICA.

## Letter from Rev. C. C. Hoffman.

CAPE PALMAS, W. A., Jan. 7th, 1861.

MY DEAR BROTHER: God has blessed and kept us and brought us safely again to our home in this far off land. We reached here on the 4th inst, having stopped, on our way down, a fortnight at Monrovia, and a few days both at Sinoe and Bassa.

At Sinoe we learned of the death of Rev. Mr. Greene on the 14th of December. The Bishop has probably written you of his plans for this station.

At Bassa we remained two days. I did not see Mr. Thompson, which was a mutual disappointment, but I learned that he was doing much good and generally liked.

At Palmas how overwhelming was the news! Mr. and Mrs. Rambo were preparing to leave, on account of Mrs. Rambo's weakened health; she is indeed very frail.

Mr. Crummell and family return to the United States also in the Stevens; and Miss Ball, who marries the Rev. Mr. Auer of the German mission at Ackropong, leaves here on the 16th for Accra with *her husband*; the marriage being expected to take place on the 10th.

Thus, my brother and my brethren of the Committee, you see the position in which we are left, and the duties which will again devolve upon me! with the care of St. Mark's Church, now more flourishing than ever, the superintendence of Hoffman Station, Rocktown, Fishtown, Spring Hill, and Mount Vaughan. I will take all these willingly as far as health and strength and grace allow; and may the Lord graciously grant me much of all, that I may bear the burden he lays upon me.

Mrs. Hoffman and babe are both well, and Miss Merriam. Miss M. is much pleased with Africa; may God spare her life, and make her useful.

We are in the midst of unpacking, and packing and preparing for Miss Ball's departure, etc. etc.

I shall resume my note ere the steamer arrives. With love, farewell.

9th.—News arrived yesterday from Cavalla of Miss Relf's *extreme illness*. The Bishop writes me, that though the doctors have hope, she seems *surely failing*. We feel very anxious about her. Ere I send this the crisis will have been reached.

Miss Ball is to be married this evening by the Rev. Mr. Rambo. Miss Relf's ill-

ness will cause it to be private. They are to be married at St. Mark's, and sail in the steamer of the 16th.

16th.—I have just returned from Cavalla, whither I went yesterday with the Bishop to attend the *funeral of Miss Relf*. She died on the evening of the 14th. A new grief! One more taken from our feeble band! But the Lord liveth, and our eyes are unto *him*. She was buried in the garden graveyard, beside others who have fallen in the Lord's conflict. Who could desire to die in a more blessed cause?

Mrs. Payne and Miss Griswold, though much fatigued by watching with the departed, are both, I am thankful to write, in good health.

We expect the steamer hourly, and I write in haste.

The Bishop is well. Miss Merriam remains with us in charge of the school Miss Ball vacated. She is very well.

With love, dear brother, yours faithfully in Christ.

## Letter from Rev. J. Rambo.

CAPE PALMAS, Jan. 15th, 1861.

DEAR BROTHER: Sad news! last night at 8 o'clock, Miss Relf died, at Cavalla, of yellow (or malignant) fever after an illness of twelve days. Cheerful, laborious, earnest, conscientious, growingly devoted to her work, she died deeply mourned by us all. Less than three weeks ago she left here rather unwell, but cheerful and bright. Ten days after, news came of her extreme illness. Her life was nearly despaired of from that time, though every thing possible was done for her. Nothing could arrest the disease. She was resigned and happy. Prayer and praise were always acceptable to her. She is without doubt with Jesus. Bp. P., I presume, will write you fully in regard to her.

Miss Ball has changed her name. Mrs. Auer leaves us to-morrow for the German Mission at Accra. She was married to Rev. J. G. Auer last Thursday evening. We lose a valuable helper, but that mission gains one.

Mrs. Rambo and myself leave here in the Stevens next Friday for America. The physicians and the Bishop, in fact all who know her here, advise her to leave at once for her native land. Fever and a cough still work upon her. We hope to return, but it remains to be seen what can be done for her even at home. Sad! sad



indeed! is all this change. May God raise up laborers on the soil to take our places.

Mr. and Mrs. Crummell and children also leave in the Stevens. Her health is poor.

Mr. Hoffman, wife, and child, and Miss

Merriam arrived here the 5th inst. And glad we are to see them, especially as *we must* leave. I am very sorry indeed to know that Bro. H. has *all* his heavy duties here again; indeed, he will miss Mr. C.'s help.



## JAPAN.

### The Mikado, or Spiritual Emperor of Japan, and his Wives.

[THE CUT ABOVE IS FROM A NATIVE DRAWING.]

In Japan there is the singular custom of two Emperors reigning at the same time. This has been the case since the middle of the twelfth century, when a celebrated general, *Yoritomo*, took up arms to defend his sovereign, and then afterwards deprived that sovereign of a part of his power, and retained it himself.

The Emperor who resides at Miaco is considered the more exalted of the two—being, indeed, regarded as a regular descendant of the gods, and a kind of mediator between the people and the gods of the Sintoo religion. Being also the visible head of this religion, and looked upon as

too holy to engage much in secular affairs, he has been generally styled by Europeans: "The Spiritual, or Ecclesiastical Emperor." By the Japanese themselves he is most generally called *Mikado*, or "Holy One;" or, in full, *Mikado sama*, "The Lord, the Holy One." Other titles frequently used are *Dairo sa-ma*, "Lord of the Palace;" and *O-o sama*, the "Great Lord." In historical and other books, he is generally called *Ten no*, "Heavenly, or Divine Emperor;" and *Ten shi*, "Son of Heaven."

All these titles show the great reverence with which he is regarded, and they are much more exalted than the terms applied to the Emperor who lives at Yeddo.

In order to secure the direct transmission of the divine dignity, the Mikado has no less than twelve lawful wives, who are the children of the chief nobility. They are distinguished from other Japanese women by the double spot always placed

on their foreheads, and the absence of any ornamental head-dress; it being the rule when in the presence of the Mikado, and on all visits of ceremony, to wear the hair in its natural state, flowing over the shoulders to the feet. Their robes are so very long and large, and the silk of which they are composed is rendered so stiff and heavy by inwrought gold and silver flowers, that it is very inconvenient for them to move about. I ought to have mentioned that a kind of preëminence is given to one of the twelve wives, who is called *Kisaki*, or "Queen Consort." She is represented on the left of the picture, near to the Mikado.

For two hundred years these Mikados have been uniformly opposed to the introduction of the Christian religion into Japan: not only on account of the seditious policy of the Jesuits in the seventeenth century, but also, doubtless, because they rightly believe that the success of Christianity will involve the overthrow of the religious systems prevailing there, and cause the idolatrous reverence of the people for themselves, which they so much covet, to cease.

But notwithstanding the opposition of Emperors and Princes, God in his good providence has caused the Christian religion to find an entrance into long-closed Japan.

J. L.

### MISCELLANEOUS.

#### Light in the Pacific.

WE find in a recent number of the *English Church Missionary Intelligencer*, an interesting sketch of missions to the islands of the Pacific Ocean, from which the following extracts are taken.

In a description of the native population, after mentioning how the loveliness of the land served only to bring out in stronger contrast the degradation and moral human inhabitants, it says: "The strength and beauty of the human form remained, but the moral image was entirely effaced. 'Awfully dark was their moral character, and, notwithstanding the apparent mildness of their disposition, and the cheerful vivacity of their conversation, no portion of the human race was ever, perhaps, sunk lower in brutal licentiousness and moral degradation than this isolated people.' And such they continue to be in those islands which remain under the influence of heathenism.

"On these benighted regions the Sun of Righteousness dawned, with healing on his wings, some sixty or seventy years ago; and ever since, his regenerating light has been moving westward, illuminating one group of islands after another, arresting the onward course of vice and of depopulation, and diffusing amongst these widely scattered families new elements of health and life. From group to group, and from isle to isle, the knowledge and influence of Gospel truth has wonderfully extended itself. Each church, as it rose out of the depths of heathenism, identified itself with the glorious work to which it owed its existence, and increased, by its reinforcements, the army of evangelists, which, from various centers, still continue to go forth to subdue the natives to the yoke of Christ; and numberless native agents, devoted and trustworthy, are strengthening the hands of the European missionaries, and enabling them to extend far more widely than if left single-handed, the Gospel net in the waters of the Pacific. In March, 1797, the first missionaries reached Tahiti. In 1808, the light began to touch the Georgian islands. In 1821, the first island of the Hervey group, Aitutaki, was visited, and two native teachers located there by the Rev. J. Williams. The evangelization of Mangaia, another island of the same group, was similarly commenced in 1825; and in little more than a twelve-month after the discovery of Rarotonga, in 1823, the whole population of the island had renounced idolatry.

"The Society Isles had also been reached by native teachers from Tahiti; and the Samoa, or Navigator's Islands, became the next point of conquest. In August, 1830, the cloud-capped mountains of Savaii were discovered; and amongst these islands a great and effectual door of usefulness was opened.

"The Navigator group, lying in the vicinity of the Friendly Islands, the Fiji group, the New-Hebrides, New-Caledonia, and numerous solitary islands, present a central and commanding position for evangelizing and commercial purposes. Savash, the largest of the group, is some 250 miles in circumference. 'The mountains of this superb island are very lofty, and visible at a distance of sixty or seventy miles. These gradually increase in height to the center of the island, and are covered and crowned with noble forests.' Upotu, the next largest, is in circumference between 150 and 200 miles. 'The mountains on this



island are richly clothed with verdure to their summit; and in the north-east parts of the island they present a variety in their form and character, which in some situations renders their appearance romantic and sublime; in others, soft, luxuriant, and beautiful.' One small island, *Aborima*, which signifies the hollow of the hand, is of remarkable beauty. The crater of an extinct volcano, it looks from without barren and uninviting; but when, through the one small opening by which it is accessible, the interior is reached, nothing more unique or beautiful can be conceived. 'The island is a basin, most regularly scooped out, ascending with a gentle slope from the centre to the circumference;' and there 'not a barren spot is to be seen, but one verdant mass of tropical vegetation,' the native dwellings appearing half revealed among the trees of cocoa-nut, bread fruit and banana.

'The work to which we have so far referred has been that of the London Missionary Society and its agents. There are, however, other and independent centers of missionary operations in these seas, which may not be passed over. In 1820, the Sandwich Islands were taken up as a field of missionary labor by the American Board of Commissioners for Foreign Missions. A little more than thirty years after, the same Missionary Board was enabled to report, as the result of its labors, that the Sandwich Islands had become a Christian nation, and might rightfully claim a place among the Protestant nations of the earth. And now the churches in those islands have become reproductive, and are putting forth efforts for the evangelizing of other groups in the Pacific seas. A Missionary Society has been formed by the Sandwich Island Christians, and native missionaries sent forth, the field of labor selected being Micronesia, embracing a large extent of ocean, reaching from the Mulgrave Islands in the east to the Ladrone Islands in the west. There are two classes of islands included in this extent of ocean—the high islands, of volcanic origin, and the low or coral islands. The high islands rise two or three thousand feet above the level of the sea. They are covered with verdure from the summits of the mountains to the shore, and produce a great variety of tropical fruits and vegetables. The number of people on these high islands is not known. 'The other islands, which are much the most numerous, are the low or coral islands.

All these have the same characteristics. They rise only from five to twenty feet above the surface of the water. They are sometimes called Lagoon islands, because they all, or nearly all, encircle a body of water called a lagoon. This is of various dimensions and shapes. Its size varies from ten to eighty or a hundred miles in circumference. This water is nearly as smooth as an inland lake. Around the lagoon is a belt of land, or reef, from one fourth to a mile in width. Part of this outside belt is under water, and forms a reef upon which the surf breaks. This reef is often dotted by a large number of small islets, distant from each other a mile or more. Sometimes the land is continuous for fifteen or twenty miles. In this belt, or reef of land, there is usually a break, occasionally two or more, forming a channel into the lagoon, often sufficiently deep for ships of the largest size to enter. In other cases there is only a boat channel. The Kingsmill and Marshall Islands belong to this class. But little soil is found on these low Islands."

Many of these islands are inhabited by a vigorous, well-formed race of people; the population of the Kingsmill Islands being estimated at above 40,000; that of the Marshall Islands at 15,000.

There are other groups of islands where the Wesleyan Missionary Society has been prosecuting its labors: the Friendly or Tonga Islands, situated between lat. 18° and 25° S., and long. 173° and 176° W. They consist of three distinct groups, the most southern the Tongataboo Islands, some of which rise to a considerable height; the Kabai Islands, the central group; and the Havau Islands to the north. The work of the Wesleyan Missionary Society commenced in 1822. From the Friendly Islands missionary effort extended itself to the Fiji group, about 360 miles to the north-west, and comprising some 150 islands, of which 100 are inhabited, the population being estimated at 200,000. In Lakemba, one of these islands, native agents were placed in 1829; being followed by an European missionary in 1835. The people were found to be amongst the most degraded of the Pacific islanders, and delighted in deeds of blood and cannibalism; hence the trials of the missionaries were many, but now, after a long and dark and laborious winter season, the spring-time of success is opening with large and increasing blossoms of hope.

One other center of occupation in these



seas remains to be mentioned, that of New-Zealand, through the joint action of the Church Missionary and Wesleyan Missionary Societies changed from a heathen land of hideous cannibalism to a profession of Protestant Christianity. Here, as in the Sandwich, Hervey, Samoan, and Friendly groups, instead of dark heathen we have a Protestant population, and from this point native Christian action ought long since to have been pushed forth to the New-Hebrides. It would have been for the immense advantage of the Maori people. It would have directed their energies into a wholesome channel, have materially aided in preventing the revival of a warlike spirit, and lessened that intensity on the question of land which has so unhappily involved them in a deadly strife with the colonial population of those islands. What the future of the Maori race may be, can not be predicted; but should they be spared from extermination, and, as a race, preserved, we trust that the Maori churches will imitate the example of those in the Sandwich Islands and other settled Christian communities of these seas, and commence at once the healthful exercise of Gospel communication to other lands. We are led to make these observations the more, because in the narrative which we append of a cruise to the New-Hebrides in the Bishop of New-Zealand's Mission-ship, a Maori teacher, who accompanied our Missionary, the Rev. B. Y. Ashwell, found himself able to converse with the people of Eromanga, and relate to them the triumphs of the Gospel in his own land. Why, then, should not the Maori church of New-Zealand have its Missionary Society, and send forth its representatives to help on the work of evangelization throughout the vast Pacific?

There are groups of islands where that work has only just commenced; and there are others still entirely untouched. We shall mention some of them. The Paumotu Islands, a large cluster of reef and lagoon islands to the east and north-east of Tahiti; islands which would long since have been evangelized but for the seizure by the French of Tahiti, and the utter inability of the churches of that and the sister island of Eimeo to act with Christian liberty, and put forth efforts for the extension of Protestant Christianity.

The Marquesas, situated between  $7^{\circ}$  and  $9^{\circ}$  of south latitude, and  $138^{\circ}$  and  $142^{\circ}$  west longitude, a fine group of islands, of the high, volcanic class, beautiful and fer-

tile, and well-peopled, notwithstanding repeated but not well-sustained efforts from Tahiti and America to introduce the Gospel, remain shrouded in all the dismal wretchedness of heathenism.

But nearer to New-Zealand, and within easy access of its shores, lie the New-Hebrides, Loyalty, and Britannic groups. Of these, several islands have been approached, partly from the Samoas, and partly by the missionary efforts of the Bishop of New-Zealand in his missionary ship.

To these islands we shall refer, so far as our space permits us.

(To be continued.)

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The following article from the February number of the *Missionary Magazine* of the London Missionary Society furnishes an interesting sequel to the foregoing sketch of Missions to the Pacific Islands. It shows the glorious results which have followed in one portion of that field.

## Samo a.

### PROGRESS OF THE MISSION.

WE have rarely had the privilege of receiving a more gratifying report than that which we now present to our readers. A quarter of a century has only just ended, since the six first European Missionaries landed in the Navigator's Islands. The population, numbering about forty thousand souls, was at that time sunk in the lowest depths of pagan ignorance and misery. The light of life had indeed just begun faintly to glimmer in that dark land, through the previous labors of Tahitian and other Christian teachers; but the people, almost without exception, were wedded to their idols, and devoted to the vices which their false religion not only sanctioned but encouraged. Of the use of letters, they were as ignorant as the savages of the Islands in Western Polynesia remain to this day; and though the character of the islanders was not stained with the gross and monstrous crime of cannibalism, yet the vices of their nature were scarcely less abhorrent to the principles and influence of the Gospel.

Such was Samoa five and twenty years ago. But what hath God wrought? *Now*, heathenism throughout the group is renounced, and, notwithstanding the influence of the principles and habits engen-

dered by paganism—the number of flourishing Christian churches that have been formed—the still more numerous congregations attracted, every Sabbath, to listen to the word of life—the multitudes of children and youth brought under the influence of useful and Christian instruction—the large and increasing number of native teachers and evangelists—and the liberal offerings of the people, year by year, for the support and extension of the cause of Christ—all afford evidences of their deep interest in the blessings of the Gospel, which more than repay the friends of missions for the labor of love which they have performed on behalf of this once benighted people.

No less obvious and conclusive is the evidence afforded by these blessed results, of the distinguished ability, and entire devotedness of the men who have been honored of God to accomplish this marvelous transformation. By *their* skill and perseverance, a written language has been presented to the people—the whole Bible has been translated and printed in that strange tongue—useful and religious volumes, in large numbers, have been prepared and circulated; and these have been received by the inquiring native Christians, not as a boon of charity, but at a price which has secured ample repayment of the cost.

In the contemplation of these and all the other instructive facts that characterize the history of the Samoan Mission, let the friends of the Society, renouncing all self-gratulation, render their adoring praise to Him from whom such miracles of mercy can alone proceed. “Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen.”

EXTRACTS OF LETTER FROM THE REV.  
A. W. MURRAY.

“APIA, Upolu, Oct. 3d, 1860.

“MY DEAR SIR: It is again my duty to forward to you the annual statement of the contributions from this Mission to the London Missionary Society.

LIBERALITY OF THE NATIVE CHRISTIANS.

“You will be pleased to observe that the amount contributed this year greatly exceeds that of any former year. The increase upon last year exceeds £300. This pleasing circumstance is chiefly owing, under the blessing of Him from whom all

good comes, to the adoption, at some of the stations, of a new mode of collecting our contributions. The plan was tried at this station, and the results were such as to encourage others to adopt it. On Savaii, especially in Mr. Pratt's district, the results of its adoption are of the most gratifying character. There, and in my own immediate district, the amount raised is double that of last year, and at Salua-fata, which is now permanently attached to this station, the contributions of this year exceed those of the last by one third. Should the plan be generally adopted throughout the Mission, which is likely to be the case, with results at all proportionate to those realized here and on Savaii, our Mission will ere long relieve, to a great extent, the Society from the burden of its support.

SUPPORT OF NATIVE TEACHERS.

“It is a gratifying fact also, that the liberality of the people to their own teachers keeps pace with their liberality to the Society. In this district, this year, £208 have been raised for the support of native pastors, so that for objects at home and abroad we have the goodly sum of £409 10s.; and sales of books will realize at least £50 more. . . .

NUMBER OF CHURCH MEMBERS, CANDIDATES  
AND SCHOLARS.

“No very marked change has taken place in the district under my care during the past year. In all departments of labor there has been steady progress. Schools and services have been well attended, and the number of church-members and candidates has considerably increased.

“The entire number of members in both my districts is 470; of candidates, 653. The population, including the foreign residents, which was not included in last year's report, is about 6000. The number of children in the schools is about 1000; and of that number, 158 boys and 114 girls are in schools of a more select class, somewhat after the character of boarding-schools.

“These figures do not include the school for half-caste children, under the care of Mr. Schmidt, which goes on as formerly reported.

FAILURE OF POPEY—DESIRE FOR THE  
SCRIPTURES.

“Among the natives the general rule is, that all children who are sufficiently ad-



vanced to do so, attend school, except those whose parents or guardians are under the influence of Romish priests. Popery in Samoa, as elsewhere, loves darkness rather than light. Happily, however, it makes very little progress, notwithstanding the fact that the priests are double the number of ourselves.

"The thirst for knowledge among the people continues unabated. The edition of the New Testament, of 15,000, printed for us by the British and Foreign Bible Society, is all sold off, and hundreds, perhaps I might say thousands, more might be sold if we had them. Some parts of the Old Testament are also exhausted. The Prophets have long been all sold off, and it is probable that before we can have the new edition of the Bible, every part which now remains of the old will be sold. Thus the desire for light is spreading. God grant that the life may keep pace with the light."

We have often had occasion to refer to the collateral advantages of Christian Missions in becoming instrumental, under the Divine blessing, of reclaiming many a profligate from the error of his ways, who has been the grief and dishonor of his Christian parents, and the disgrace of the country that gave him birth. In the progress of the Samoan Mission several striking instances of this gratifying character have occurred. A few years since, a pious clergyman in the north of England, all but broken-hearted by the abandoned character of his son, who had entered on board a British vessel as a common sailor, and had for several years been lamented as one dead, communicated to the Foreign Secretary his joy and gratitude on receiving tidings from the long-lost wanderer, that he had sought and obtained mercy of the Lord, through the kind and faithful ministrations of a Christian missionary in Samoa.

SUMMARY OF NATIVE CONTRIBUTIONS.

	£	s.	d.
Mr. Pratt's District,.....	223	12	9
Mr. Gee's ".....	125	19	0
Mr. Ella's ".....	89	5	0
Mr. Nisbet's ".....	55	10	0
Mr. Murray's ".....	201	18	8
Mr. Drummond's ".....	134	16	3
Mr. Powell's ".....	67	1	0
Tauga Rar's " (Teacher).....	20	12	0
Oil unsold at Mr. Pratt's District,.....	12	0	0
Total,.....	£930	14	8
Say.....	\$4500		

It will be observed that the amount above stated is applied exclusively towards the support of *European* missionaries. The number of *native* teachers in addition is two hundred and twelve, who take the oversight of as many villages. These village pastors and teachers are supported *entirely* by the contributions of the people, which in the year 1858 amounted to £560. This sum, added to the aggregate amount of the above list, exhibits \$1490 14s. 8d., the voluntary contributions of the Samoan Christians for the support of the kingdom of Christ.

Pastor Harms, of Hermannsburg.

(Continued from page 89, March No.)

VOYAGE OF THE CANDACE.

One or two things must not be omitted, and the less as they belong to every embarkation alike. There is the pretty sight of the long train of wagons winding through the pleasant street of Hermannsburg in the early morning, and bearing off all the good things the good people have packed up, while the villagers keep pace for a little over the heath, singing their favorite hymns. At Hamburg there is the service on board, a novelty that took the irreligious folk of that city by surprise when they first marked the line of country folk filing through their streets and making for the harbor, and the pastor at their head. The deck is crowded, the rigging and bulwarks of the neighboring vessels are well filled; the quay porters and other loungers look on in wonder; the captain and sailors are gathered round a table on the quarter-deck, and a regular open-air service is begun, and hitherto under fine weather. The sermon is thoroughly to the purpose, and in the affectionateness and plainness of its exhortations and warnings, in the practical turn of every doctrine, in the solemnity of its charge, it carries the hearers back to apostolic times. The sailors, the officers, the colonists, the missionaries, each receive some needed and homely truths for themselves. Two rules are expressly insisted on—the reading of the word of God and prayer. "I beg you with my whole heart that every morning you will pray, you have such high reason to thank the Lord who kept you through the night, who can keep and strengthen and bless you through the day. And every evening pray. You would be the most unthank-



ful of men if you did not thank the Lord for all the benefits which he has showed you. And you must pray every evening for the forgiveness of sins, for there is not a day without sin, and where there is no forgiveness there is no blessing. Begin all your work with prayer; and when the storm-wind rises, pray; and when the billows rave round the ship, pray; and when sin comes, pray; and when the devil tempts you, pray. So long as you pray, it will go well with you, body and soul."

Through the voyage regular services are maintained, twice upon the Lord's day, and these though the captain and crew should be alone. There is also a weekly service, and every morning and evening they meet together for a simpler form, as the members of one household. The children are taught, and the school is opened before they have left the river; study is diligently continued; the tradesmen ply their crafts; and the inner life of that trim brig, the *Candace*, is pleasant to look upon.

#### THE PASTOR IN HARNESS.

When the hurry of departure was over, and the parish life returned into its old channel, it felt somewhat dull. The first brood had gone, and the nests were empty, as Harms says. The old places were vacant, the children missed their teachers, and the peasants looked in vain for the kindly men who walked across the moor to read the Bible in their cottages. This did not last long. Three weeks were spent in putting things to rights, and by that time twelve new candidates were waiting to enter the house. There were two tailors, four carpenters, and six yeomen or peasants, and one of them had a history of his own, which has so connected itself with the progress of the mission, and is so intelligible a sign of the place, that it can not be omitted.

#### GAVE HIMSELF AND ALL THAT HE HAD.

In the first days of his conversion, about eight years before, one Behrens had a very eager wish to go over to the heathen. Harms dissuaded him, for he was an eldest son and heir to the family farm, and when his desire grew only stronger, he counseled him to ask permission of his parents, and not to leave without their blessing. They would not part with him, and he submitted. It was not long till

his father lay dying, and, confessing his fear that he had sinned in restraining his son, begged of the minister to see that if the like desire should again spring up in his family, it should not be hindered. Behrens, however, having entered in possession, conceived that he had no right to leave this new calling, and repressed the wish, which was still strong in him. It would not be repressed, and when he talked it over with his wife, he found that she was of the same mind. While he was undecided, his only son died, and his ties being now broken, he resisted no longer, but presented himself at the Mission House. He was warned of the importance of the step, and of the difficulty of his position, that he could no longer be considered as a man of property, but simply a scholar like the rest. He was prepared for that and for much more. He came with his property in his hand, to make it over to the service of God. It astonished him to find that it was not received with the same readiness; that instead, he was entreated to consider his duties to his mother. She, when asked, gave him full permission, and there was now no plea for refusing so self-denying a gift. Harms still insisted, to Behrens' continued surprise, on one condition, that if either he or his children wished at any time to retire from Africa and their connection with the mission, a sum of money should be paid them equivalent to the value of the farm. On this condition the transference was made, and the mission became possessed of a house and garden, meadow land, arable land, and bog, which bore henceforth the name of the Mission Farm, and by skillful labor and reclamation of the waste ground, would suffice for the sustenance of the missionaries at home. It is not wonderful that a congregation which produced such men as Behrens should be full of holy life, or that a minister who showed himself so honest and sensible in the most delicate relations with his people, should be loved and honored by them as their father.

#### MISSIONARY PAPER.

It was about this time that the *Hermansburg Missionary Magazine*\* was begun, as a means of communicating missionary intelligence from the African colonists to the people, to the surrounding districts, and to some more distant friends

\**Hermansburger Missionsblatt.*

of the undertaking. It is unique in missionary literature, as well by its form as by the circumstances under which it appeared. The quaintness of the beginning is very original. "When it is said that *we* shall publish a Missionary Magazine, it is not meant to be a kind of royal speech, *we* by the grace of God, and yet there is only one; nor, as our writers say, as if they had learned it from the kings, *we* have been informed in *our* opinion, and the man is speaking all the while of himself. Our *we* means literally *we*, my brother and I, for he will help me. And now I think I hear many a sigh and words like these: So many missionary magazines already, and here is another? what folly! Dear friend, believe me, if you sigh once over this new magazine, I sigh ten times. For you need only read it, or if you will not do that, lay it aside; or if you have ordered it, countermand it, and all your trouble and sighing are at an end. But I must write it, every month a new one, although I am burdened with work enough already. Believe me, I would much rather let the whole matter drop if I dare.

"You will say: Why dare you not? My answer is: The love of Christ constraineth me. Ever since our mission was established I have been besought to publish a missionary paper, and I shook off these petitions as one might shake the rain-drops off a wet cloak. But when you shake and shake, and it only rains the harder, you are presently wet through. And so, that the rain may cease, I publish the magazine. And in truth I would have no love for the Lord Christ, and for the people who ask it of me, if I hesitated longer. So then, in our God's name, let it be begun, and may our faithful Lord say thereto, Yea, and amen; and grant new strength for the new work!" This was in 1854, and since then it has appeared regularly, month by month. It is marked with all the individuality of the editor. Each number begins with a prayer in very simple form, but out of the depths of a heart divinely taught. The rest is filled with extracts from the missionaries' letters when they come, and when they fail, with narratives of the mission progress at home, of the work of God in the congregation; sometimes with a sermon; or perhaps one of those stories out of the olden time, which have been the fruit of much labor of the eyes, and endurance of dust, up in the very top of some rude

church upon the heath. There is no formality about it. A father might address his children, or a Christian speak frankly over his position with a friend, just as the magazine is written. It is thoroughly natural and personal, and with the air of one who assumes an interest among his audience in all the details of his work. And to those who turn away from the statistical hardness, the manifest effort to be interesting, the want of connection, the official atmosphere of many of our own missionary papers, (those written for children being often the best for adults, because less formal,) it is a joyful and unexpected relief to meet with any thing so fresh and graphic and easy, which puts you so completely in connection with what is doing that you feel the warmth of a personal interest, and sends you into the world with stronger faith, and better thoughts, energy, and love. Something must be set down to the peculiarity of the entire Mission, to the intimacy of relation between Harms and the missionaries, which gives their letters, and his comments, the unreserved and charming minuteness of detail that would belong to the correspondence of a family circle, something also to the true romance, if the word may be used in a Christian sense, of the whole undertaking; but much more there is the higher region in which the narrative moves, the living faith of the narrators, so that the reader has not only information of the kingdom of God, but feels its motive power. This seems to be the key to the otherwise puzzling fact of the rapid, and for Germany, marvelous success of the paper. It was begun in obscurity, among peasants, and in that part of the Continent where there is little spiritual life. Its circulation in 1854 was 2500; in 1857, 10,000; in 1858, 13,000; in 1859, 14,000.

#### SECOND MISSIONARY VOYAGE OF THE CANDACE.

In the autumn of 1857, the Candace was ready for another mission-journey, and was so crowded that the captain and the shipping-agent were in despair. No less than forty-four persons left the old Hermannsburg for the new, twelve of them missionaries, fourteen colonists, and again four brides, the rest being women and children. By their calling, the colonists were: two tailors, two weavers, two rope-makers, a saddler, a turner, a joiner, a carpenter, a wheelwright, a smith, a shep-



herd, and a sailor — variety enough to found another Rome, though, if the legend tell truth, a vastly more honest and useful variety. While these were writing merrily from the mouth of the Elbe about their necessary closeness of contact and unity of conduct, the old house that they had left was filled in every corner by *one and twenty* young men, who had taken possession of it for the next course of training. "I will tell you who they are," says Harms; and he mentions them by name. "Now pray for them all." When this falls into the hands of a Christian reader, let the request be understood. Pray for them and pray for the work, that it may be blessed and kept from the evil. As the mission-house had not been planned for so large a number, and as others came till there were twenty-four, additions were made, and at present it is capable of accommodating as many, though by no means after English notions of comfort, as the Church Missionary Training School at Islington.

Such work as this, and growing so rapidly under his hands, might seem sufficient to most people; but exceptional persons are found who refuse to be bound by any well-understood rule of worldly prudence, and from whom the wisest sayings about too many irons in the fire, etc., fall off harmless. There is a vitality of faith that quickens a man's whole moral and intellectual being, by virtue of which his powers are strung to a higher tension, and bear a greater strain.

A year slipped past in hard work; by the end of it, Harms was chained to his desk for twelve hours a day, and did his parish duty as before. When the stress was past he could work no more, but lay sick for months. He was never very strong, rather feeble, and latterly delicate and suffering; so much that he sometimes writes as if he was soon to die. By the midsummer of 1859 he was recovered, and arranged what was needful for a fourth voyage to the Cape. There were four colonists—a mason, a bricklayer, a shoemaker, and a miller, some of them with wife and child; four Christian women; one missionary, whose course of study at Göttingen was reckoned to him by the Board, and who was thus enabled to leave at once; and of more importance to the mission than an entire emigration, Hardeland, the Bornese missionary, with his wife, two adopted children, and a little Indian girl from Chili, who had strayed in among

the Heath people. Hardeland had been a pioneer in missionary enterprises at Borneo. It was as trying a mission field as could be found. At last about 15,000 of the dyaks were gathered together; Christian families of them were made centers for the rest; a time of reaping promised, and the latest tidings are the murder of the missionaries. Three years before the last event, Hardeland left the island, and finally the Society, first completing a grammar and lexicon in the language of the dyaks. Just then it became imperative to have a tried and able man at the head of the missions in Africa. The stations were spreading wide, new openings were occurring, every year there were fresh workers, and there was no one with either sufficient time or the necessary gifts to superintend the rest, and lay out the future plans. Finding his health permitted it, Hardeland accepted the office. This autumn the ship is on a fifth voyage, well laden as before, and, in 1861, will return for twenty-two missionaries, and as many colonists as are ready.

(To be continued.)

### Dahomey and the Slave - Coast. West Africa.

LET us hope that the excess of superstition and cruelty manifested by the King of Dahomey in the recent Customs, and the threatenings he has uttered against the partially Christian city of Abbeokuta, which have drawn upon him a rebuke and warning from the English Government, are tokens that the days of evil in that region are numbered. Light and darkness are now in conflict; revealed truth and soul-destroying error have met, and the struggle is for life. Effectual fervent prayer is desired for our brethren and their people in those regions; and an addition to the number of faithful and experienced laborers in the word and doctrine is urgently required.

*Extract of a Letter from a Native Assistant Missionary, dated Whydah, November 29th, 1860.*

"I have now returned from Dahomey, and as you are anxious to receive from me an account of the grand Custom, I take up my pen to give you the detailed 'particulars, full and true.'



"*Wednesday, the 11th of July*, I started from this for Abomey, the capital, to see the Custom. I met with a man in the way, two days after my departure, nicely dressed as a cabboceer, coming down here; he was riding in a hammock, with a large umbrella and a cabboceer-stool, and a number of men accompanied him; and when I arrived at Cannah, a town next to Abomey, about eight miles distant, I learnt that the poor man was going to be thrown into the sea, to join the two porters of the sea-gate, to open it for the King's father to enter in and wash himself. Here a man had his hands tied and mouth barred, with a fathom of white baft wove about his loins. He pointed him to us that he is a messenger that is going to carry private information to his father. The poor creature was taken up to the town, and was sacrificed on the tomb of his father. Another in the same position sent up to their large market to go and tell the spirits there what he was going to do for his father. About an hour afterwards, there were brought forward again four men in the same position, with one deer, one monkey, and one turkey-buzzard. Here the poor creatures had their heads cut off, save one. One man was to go to all the markets and tell all the spirits what he was about to make for his father; the second man was to go to all the waters, and tell all the animals there, etc.; the third man was to go to all the roads, and tell the spirit-travelers, etc.; the fourth and last man was to go up to the firmament, and tell all the hosts there, etc.; the deer to go to all the forests, and tell the beasts there, etc.; the monkey to go to all the swamps, to climb up trees, and tell all the animals there; the turkey-buzzard, fortunate creature, was let loose to fly up to the sky, and tell all the birds there. After this, he got up from his throne, which was carried along with him, and drew up his sword, and said: 'As I am now a king for this kingdom, I will bring down all the enemies of my father under my footstool. I will also go down to Abbeokuta, and do to them as they once did to my father. I will sweep them up.' He was seconded by his two chief ministers, called Mingah and Mewu, who spoke to the same effect. After the speeches, we accompanied him to the town.

"*Tuesday, the 17th*, he beat the gong, to fix a fortnight for the commencement of the Custom. The Europeans were

quite annoyed at the time fixed, but tried to bear it with patience.

"*Sunday the 29th*, the Custom commenced. On the eve of the day, the whole town slept at the king's gate, and got up at five o'clock in the morning to weep. And so they hypocritically did. The lamentations did not continue more than ten minutes; and before the king came out to fire guns to give notice to all, one hundred souls had already been sacrificed, besides the same number of women killed in the inside of the palace. Ninety chief captains, one hundred and twenty princes and princesses—all these carried out separately human beings by four and two to sacrifice for the late king. About two or three of the civilized Portuguese did the same. I believe they gave twenty men to be sacrificed, besides bullocks, sheep, goats, drakes, cocks, guinea-fowls, pigeons, coral-beads, cowries, silver money, rum, etc. After these three gentlemen, the king thought all the other proper Europeans should do the same for him; but none performed such wicked actions.

"*Wednesday, the 1st of August*, the King himself came out to bury his father, with the following things: sixty men, fifty rams, fifty goats, forty cocks, drakes, cowries, etc. The men and women soldiers, well armed with muskets and blunderbusses for firing; and when he was gone round about his palace, he came to the gate and fired plenty; and there he killed fifty of the poor creatures, and saved ten.

"*Thursday, the 2d*, he threw out cowries and some pieces of cloth, for his people to struggle for.

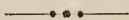
"The King made himself of two persons, Ahorsu and Athopon. The first means *king*, and the second means *hearth*—a place on which a fire is made. The following words are his titles: *Ahorsu Glere*, which signifies a heavy thing which can not be lifted up by any number of men; so he is called a heavy king, can not be lifted up by any nation. *Ahorsu kini-kini*, means a dragon. He is a dragon-king, that has strong claws, to tear to pieces all that will come in his way. *Ahorsu Taingay* means a hard stone, can not be pinched with a nail, hard king, that can not be fought with by any small nations. *Ahorsu Yemabu* means a shadow; he will never be lost in his kingdom; shadow king. He said that his father was a king of blacks, and a friend of whites; but himself is a king of both.

"During the Custom, the visitors and countrymen made enormous and wonderful presents to the King. The Custom continued for three weeks good. We all stopped there at most two months before we got a pass out. I returned to this on the first of September, and went up again on the 12th of October, to witness the annual Custom. During my travels up and down, I am glad to say that the God of Jacob was with me. I conversed with many people about religious concerns, and they were very glad to hear the word of salvation; only they fear the King. Almost every soul in this kingdom is willing to embrace the Gospel of our Lord; but the only hindrance is the monarch. Many have a desire to send their children to our

school; but they can not on account of him.

"Monday, the 15th, I arrived at Abomey.

"Tuesday, the 16th, we were called to the king's palace, and at the gate saw ninety human heads, cut off that morning, and the poor creatures' blood flowed on the ground like a flood. The heads laid upon swish beds at each side of the gate, for public view. We went in to sit down, and soon after he sent out the property of his fathers, as follows: two chariots, one glass wheel, seven plain wheels, three solid silver dishes, two silver tea-pots, one silver sugar-pot, one silver butter-pot, one large cushion on a wheel bar, drawn by six Amazons, three well-dressed silk ham-mocks, with silk awnings."



### INTELLIGENCE.

DEATH OF MISS RELF.—By letters from the Rev. Mr. Hoffman and the Rev. Mr. Rambo, which appear in another part of this number, it will be seen that the African Mission has been called to mourn the departure of another of its number. Miss Relf died on the 14th of January. To the Mission, as well as to many attached friends in this country, this is a sad affliction. One of the latter, in answer to a letter written concerning this event, says:

"We did indeed receive the sad news by the last mail, and a heavy blow it was to my wife, and will be to Mr. Relf, who may possibly by this time have the mournful intelligence. Bishop Payne wrote very kindly immediately after her burial. We have no particulars as to her sickness, save that she expressed an entire willingness to die. We hope that Mrs. Messenger, with whom she was intimate, may write us at length. Miss Relf was the most consistent Christian I ever met with; and as she died full of hope through Jesus, surely we should rather rejoice with a holy joy than mourn. I think we all feel this way; but ever and anon comes the thought of hearing from her and seeing her no more in this world. This is hard to bear.

"God was gracious towards us in that he permitted her to commence several sweet letters to different members of the family; they were found in her portfolio. In one of them, writing to a cousin, January 5th, she says: 'Days of auld lang syne seem far away, but I live cheerfully in the present, feeling the end may not be far off.'

"Yours, very truly."

MISS MARY BALL, of the African Mission, was married on the 10th January, at Cape Palmas, to the Rev. I. Auer, of the German Mission, at Akropong, Gold Coast, West-Africa. Shortly after her marriage, she embarked with her husband for her new field of labor, and her connection with the Mission at Cape Palmas has ceased. Mr. Rambo remarks, in reference to this event: "We lose a valuable helper, but the German Mission gains one."

THE REV. MR. PURDON has resigned his appointment as Missionary to China, and retired from the Mission.

### LIST OF PACKAGES RECEIVED TO MARCH 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
N. Y., <i>New-York</i> —Brown & Powers*.....	Mr. E. Hubble, China.....	1 box.....	Ship Daylight.
" " W. R. Powell*.....	Bishop Boone, do.....	1 box.....	" "
Pa., <i>Philadelphia</i> —Dr. D. Jayne & Son.....	Rev. D. D. Smith, do.....	11 boxes.....	" "
" " Mrs. M. A. Conover.....	Miss J. R. Conover, do.....	1 box.....	
" " Miss Coles.....	Mrs. Payne, Africa.....	1 box.....	
N. Y., <i>New-York</i> —Christ Church Infant S. S. ....	St. Mark's Hospital, Africa.....	1 parcel.....	

### ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from February 15th to March 15th, 1861:

#### New-Hampshire.

*Claremont*—Union Ch..... \$5 00  
*Concord*—St. Paul's, from Mrs. Dunklee, 5 00 \$10 00

#### Massachusetts.

*Brookline*—St. Paul's, \$200; S. S., \$93 90..... 293 90  
*Newton Corner*—Grace for Af., \$10 75; from "G.," for ditto, \$50..... 60 75 354 65

#### Rhode Island.

*Newport*—Zion S. S., Young Ladies' Bible Class, sup't of "Thomas M. Clark," Af..... 20 00  
*Providence*—St. Paul's..... 17 21  
*Providence*—St. Andrew's Ch., Epiphany Coll., \$25; for For. Miss., \$7 50..... 32 50  
 " St. John's, Christmas Off. for year's support Rev. Mr. Hoffman's Hospital, Af..... 1 50  
*Warren*—St. Mark's,  $\frac{1}{2}$ ..... 26 50  
*Westerly*—Christ Ch..... 64 13 161 89

#### Connecticut.

*Milford*—St. Peter's..... 2 73  
*Newton*—Trinity, from two Ladies... 10 00  
*Plymouth*—St. Peter's..... 9 87  
*Salisbury*—St. John's..... 3 61

*Wallingford*—St. Paul's..... \$31 00  
*Wolcottville*—Trinity S. S. for China... 4 00 \$61 26

#### New-York.

*Albany*—St. Peter's..... 50 00  
*Brooklyn Heights*—Grace..... 175 83  
*Cherry Valley*—Grace..... 8 00  
*Morris*—Zion Ch..... 23 06  
*New-York*—Christ Ch..... 117 00  
 " St. Mark's for China, \$100; Af., \$21..... 121 00  
 " St. Peter's..... 78 46  
 " Transfiguration, \$50; from C. H. Dabney, Esq., for China and Africa, \$50..... 100 00  
 " From Dr. Turner..... 30 00  
 " Miss Anna B. Cornwall, 68 West 26th st., subscription to the Cavalry Messenger..... 50  
*Red Hook*—St. Paul's..... 20 00  
*Richmond, S. I.*—St. Andrew's S. S. for support of Theo. Irving and David Moore, Af..... 40 00  
*Troy*—St. Paul's, from a parishioner.. 2 50  
*White Plains*—Grace..... 23 54 789 94

#### Western New-York.

*New-Berlin*—St. Andrew's S. S..... 8 06  
*Oxford*—St. Paul's, from a member,  $\frac{1}{2}$  10 00  
 " From Miss Isabella Reeder..... 70 00  
 " Miss Tiffany..... 1 00 89 06



## New-England.

<i>Bordentown</i> —Christ Ch., \$18; S. S. Mt. Vaughan Miss. Soc. for Af., \$15..	\$33 00	
<i>New-Brunswick</i> —Children's Hoffman's Soc., for Af.....	2 00	
<i>Newtown</i> —Christ Ch.....	5 20	
<i>Passaic</i> —St. John's.....	64 00	
<i>Trenton</i> —St. Michael's, for China and Africa.....	94 20	193 40

## Pennsylvania.

<i>Churchtown</i> —Bangor Ch.....	79 50	
<i>Germantown</i> —Christ Ch., from a communicant, for Af.....	5 00	
“ St. Luke's, \$104; Af., \$5.....	109 00	
<i>Lebanon</i> —Christ Ch.....	6 69	
<i>Morgantown</i> —St. Thomas's, for Af....	4 50	
<i>Mr. Hope</i> —Hope Ch.....	4 31	
<i>Philadelphia</i> —St. Andrew's, Colored Male School, for Af., \$7 54; Female S. S., for China, \$30.....	37 54	
“ St. Luke's, \$600; S. S., for Japan, \$29 46.....	629 46	
“ St. Peter's.....	291 00	
<i>Pittsburgh</i> —Trinity.....	124 00	
<i>Uniontown</i> —from A. Cowell, Esq.....	5 00	
“ From “A.” for Greece, \$10; China, \$5; Africa, \$5.....	20 00	
“ From “A. B.”.....	10 00	1326 00

## Maryland.

<i>Baltimore</i> —Ascension S. S. Miss. Soc., for support of two children, Af.....	20 00	
“ Emanuel.....	500 00	
“ Memorial S. S. Miss. Soc.....	10 53	
<i>Charlotte Hall</i> —All Faith Par., $\frac{1}{2}$ .....	5 00	
<i>Georgetown</i> —Christ Ch.....	92 52	
“ From “C”.....	5 00	
<i>Kent Co.</i> —Chester Par.....	40 00	
<i>Montgomery Co.</i> —St. John's Ch.....	6 00	
<i>Talbot Co., Euston</i> —from Miss Anna K. Groome.....	1 00	630 05

## Virginia.

<i>Alexandria</i> —Grace.....	29 47	
“ St. Paul's, \$126 77; Mrs. Hill's School, Athens, \$5.....	131 77	
<i>Charlottesville</i> —Christ Ch., \$78; Af., \$30.....	103 00	
<i>Fairfax Co.</i> —Theo. Seminary through Br. Johns, $\frac{1}{2}$ .....	12 50	
“ Theo. Seminary, from a friend.....	5 00	
<i>Fauquier Co.</i> —Leeds Ch., \$10 for China; Africa and Japan, \$15.....	25 00	
<i>Henrico Co.</i> —Emmanuel Ch.....	34 00	
<i>King George Co.</i> —Emmanuel Ch., from Mrs. A. Taylor, for China.....	20 00	
“ St. John's and Emmanuel.....	72 00	
<i>Hampstead</i> —St. Paul's, for Af., \$3; Children in Af., \$3; China, \$3.....	9 00	
<i>Marshall Co., Moundsville</i> —From Mrs. E. H. Caldwell for China.....	2 00	
<i>Upperville</i> —From a friend, for Greece.....	2 50	
<i>Westmoreland Co.</i> —St. Peter's.....	15 05	
<i>Winchester</i> —Christ Ch., \$52 62, from Mrs. Williams, for Boys' School, Cavalla, Af., \$20; for Af., \$2 50; for China, \$2 50.....	77 62	
“ From John P. Martin, for Af.....	20 00	
“ From G. M. Carter.....	5 00	
“ “Savings of an aged female,” $\frac{1}{2}$ .....	25 00	
“ From C. C. Robinson.....	2 00	
“ From a S. S. Scholar.....	59	
“ Anonymous.....	20 00	611 50

## North-Carolina.

<i>Fayetteville</i> —St. John's, from a member.....	2 00	
<i>Haltfax</i> —From Mrs. Marshall and Mrs. Gray.....	10 00	
<i>Plymouth</i> —Grace Ch.....	15 00	
<i>Raleigh</i> —Christ Ch., for the education of “Richard Mason,” Af.....	25 00	
<i>Scotland Neck</i> —Trinity.....	34 73	
<i>Wilmington</i> —St. Paul's.....	26 40	113 13

## South-Carolina.

<i>Beaufort</i> —St. Helena Ch., for Af.....	\$54 00	
<i>Charleston</i> —Grace, for Orphan Asylum, Af.....	13 00	
“ St. Peter's Ladies' Working Soc., for benefit of T. Toomey.....	40 00	
“ St. Philip's, for support of “Kate Brown,” Af., \$53; from a member, \$10.....	68 00	
“ Trinity Ch., for Af., \$5; from the Rector, \$10.....	15 00	
“ From “C. R. S.”.....	7 00	197 00

## Georgia.

<i>Marietta</i> —St. James's, from a communicant, $\frac{1}{2}$ .....	2 50	
<i>Savannah</i> —Christ Ch., $\frac{1}{2}$ .....	5 00	
“ Coleraine Plantation—From James Potter, Esq.....	250 00	257 50

## Mississippi.

<i>Pass Christian</i> —Trinity, \$24 30; S. S., \$12 50.....	36 80	
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## Louisiana.

<i>Clinton</i> —St. Andrew's Ch.....	10 00	
<i>Jackson</i> —St. Alban's Ch.....	5 00	
<i>New-Iberia</i> —Epiphany.....	10 00	
<i>New-Orleans</i> —From Miss Ida A. Slocomb for the Catechist Class, Af.....	75 00	100 00

## Texas.

<i>Fort Chadbourne</i> —From W. W. Anderson, U. S. A., $\frac{1}{2}$ .....	50 00	
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## Ohio.

<i>Boardman</i> —St. James's, \$3; S. S., \$3.....	6 00	
<i>Chillicothe</i> —St. Paul's.....	18 20	
<i>Cleveland</i> —St. John's.....	16 27	
<i>Collamore</i> —St. Paul's.....	5 00	
<i>Granville</i> —St. Luke's, \$18; S. S., \$2 07.....	20 07	
<i>Urbana</i> —From Emily Ward, $\frac{1}{2}$ .....	1 00	66 51

## Illinois.

<i>Farmington</i> —Calvary Ch.....	7 00	
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## Kentucky.

<i>Newport</i> —Rev. Chas. H. Page, Chaplain U. S. A., for Af.....	5 00	
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## Wisconsin.

<i>Sussex</i> —St. Alban's Par.....	4 00	
<i>Waukesha</i> —St. Matthias's.....	2 27	6 27

## Iowa.

<i>Iowa City</i> —“For Foreign Missions”..	2 00	
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## California.

<i>Sacramento</i> —Grace Ch., “Donation of Rev. Mr. H.”.....	40 00	
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## Kansas.

<i>Fort Riley</i> —Through the Rev. G. D. Henderson, Chaplain U. S. A....	43 00	
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## England.

<i>Kensington, London</i> —From Peter Carthew, Esq., through Bishop H. Potter, $\frac{1}{2}$ .....	117 10	
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## Miscellaneous.

From “X.”.....	10 00	
“From a little boy for Africa”.....	51	10 51
Amount previously acknowledged.....		\$5,334 60
Total since Oct. 1st, 1860.....		25,757 10
		\$31,091 70

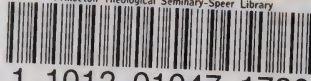


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